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# HANDBOOK OF PALI





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# HANDBOOK OF PĀLI.



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# HANDBOOK OF PĀLI.

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AN ELEMENTARY GRAMMAR,  
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.



WILLIAMS AND NORGATE,  
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VICE-PRESIDENT OF THE PHILOLOGICAL SOCIETY,

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OF FRIENDSHIP AND RESPECT.

2



# ERRATA.

Page. line.	READ.	Page. line.	READ.
4 33	<i>taṇhā.</i>	31 36	tr. <i>najjo</i> to l. 35.
5 5	<i>prthivī.</i>	34 28, 29	<i>mātuyā, mātubhi.</i>
6 25	<i>moha.</i>	35 22	<i>sakhāresu, sakhesu.</i>
6 32	<i>odāriko, odāro.</i>	35 33	<i>attānaṃ.</i>
8 31	<i>mūḍho.</i>	45 5	<i>yaṇ.</i>
9 5	<i>mṇṇāla.</i>	47 18	<i>ekārasa.</i>
9 7	<i>ekādasa.</i>	48 27	<i>adhiko.</i>
17 4	<i>ṇṇāvaka.</i>	52 6	<i>kiyādi, taṇādi.</i>
17 16	<i>ṇṇāmalī.</i>	60 17	<i>kareyyuṇi, kubbeyuṇi.</i>
17 18	<i>khallāto.</i>	68 10	<i>uccate.</i>
19 18	<i>nikkha.</i>	68 14	<i>gaṇhāti.</i>
21 11	<i>gaṇhāti.</i>	68 21	<i>daddallati.</i>
21 21	<i>tikkhino.</i>	68 33	<i>bubhukkhati.</i>
28 11	<i>āvīkaromi.</i>	74 8	<i>āvi.</i>
31 10	<i>ādau.</i>	75 29	<i>dāsīdāsaṃ.</i>
89 27	<i>bhikkhu.</i>	105 29	<i>nānā.</i>
90 17	<i>satapādi.</i>	108 28	<i>uggaṇhātha.</i>
94 29	<i>pahīyissati.</i>	108 31	<i>rakkhā.</i>
95 7	<i>Īsānassa.</i>	109 5	<i>āmantesi.</i>
102 22	<i>adinnādānā.</i>	110 22	<i>kātabban.</i>
103 8	<i>sabbadhi.</i>	110 24, 26	<i>gāminī.</i>
103 10	<i>panudanaṃ.</i>	113 15 ?	<i>nethāni.</i>
103 20	<i>sā.</i>	114 19	<i>addasuṇi.</i>
103 29	<i>samekkhasi.</i>	114 21	<i>addakkhuṇi.</i>
104 2	<i>yasassī so.</i>	117 30	<i>asayamvasī.</i>
104 3	<i>nāmaso.</i>	121 28 ?	<i>paradāresu.</i>
104 12, 13	<i>vandāma.</i>	121 29	<i>vijānāma.</i>

Page, line.	READ.	Page, line.	READ.
124 9	paligunthito.	146 7, 8 ?	sammata.
125 8	dakkhinti.	147 14	sammata.
125 18 ?	Kasibhāradvājo.	144 16	avippavāsam.
132 12	sampajāno.	148 24	anumodāma.
143 20	upajjhāyena.	149 27	yācati.
144 11, etc.	ussāho.	150 9	dhārayāmīti.
144 35	haritattāya.		

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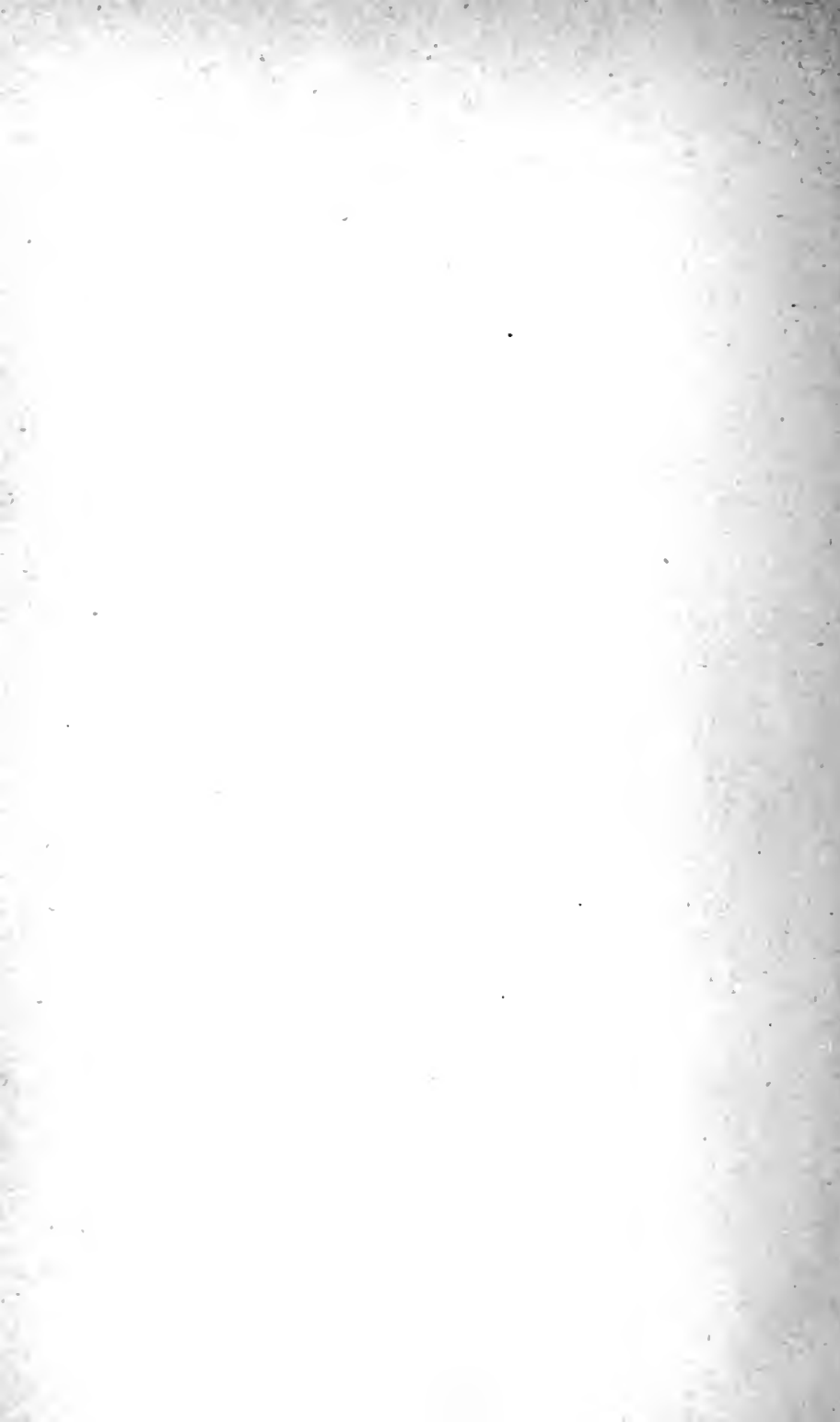
154b 18	<i>anu-kathayati.</i>	170b 29	<i>bhikkhuni.</i>
154b 30	<i>anu-parayāti.</i>	173b 34	<i>valittaro.</i>
159a 12	<i>ussāho.</i>	176a 25 add.	<i>sata-paḍi (f) 'a centi-</i>
165a 2	<i>satta-nikāyo.</i>		<i>pede.'</i>
167a 9 add.	<i>panudanam 'removal.'</i>		

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Page 60.—The first person plural of the optative ends sometimes in 'u,' e.g. *viharemu, jānemu*. This is an archaic form, occurring mostly in verses.

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## PREFACE.

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THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Sinhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879-1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: "The Tipiṭaka Pāli was written by means of the Magadha-bhāṣā;" and again, "The Pāli of the Tipiṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhī" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhī of the drama. Moreover, in calling it a Handbook of Māgadhī, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākṛit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadīpikā* a Pāli dictionary, and his *Nāmamālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or. 1092), written in Sinhalese characters. Besides this I had several printed Burmese copies, and one printed Sinhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the *Paritta* has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du *Paritta*" are given as

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Digha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kamma-vācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anusvāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *adḍhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

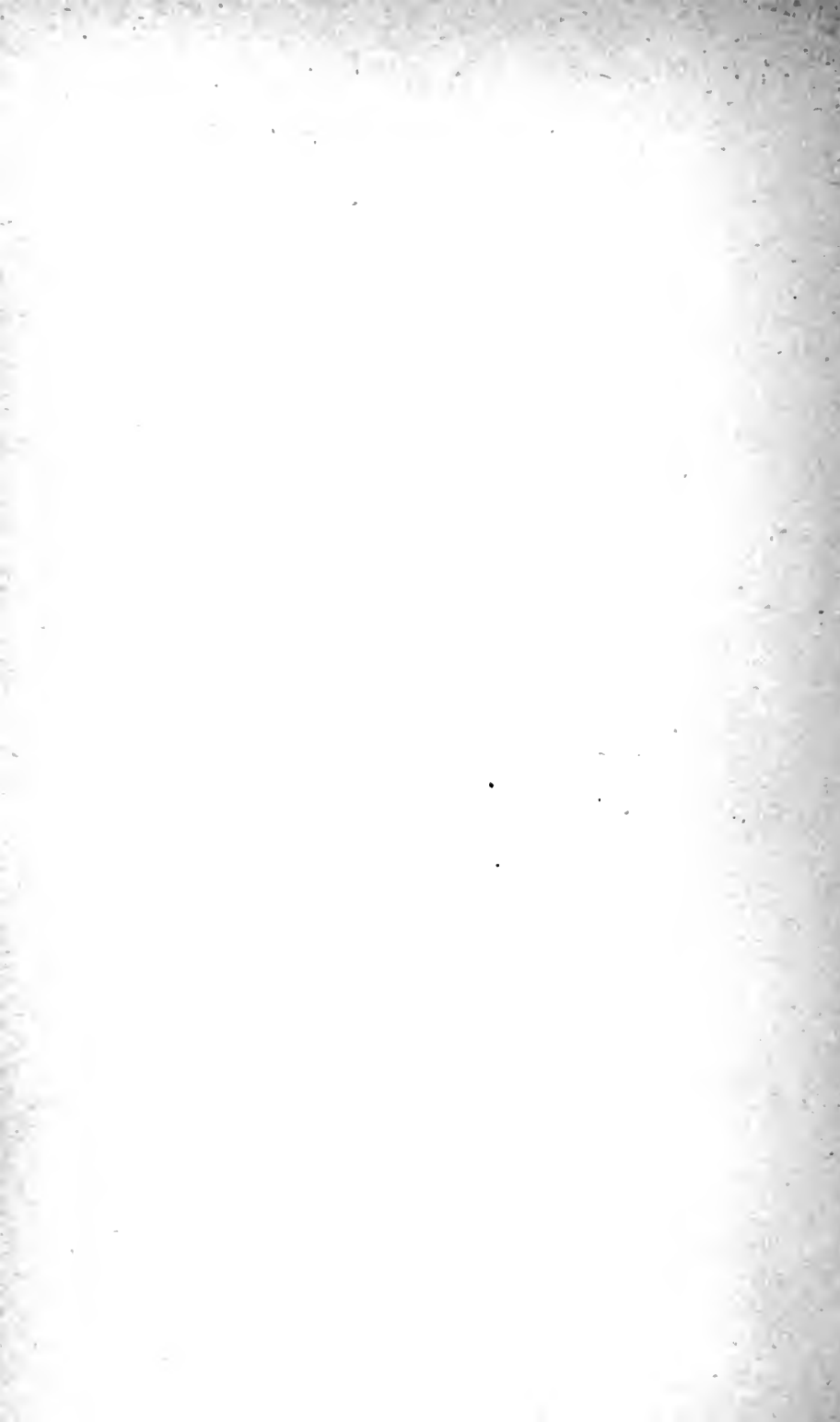
I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

OXFORD, *February*, 1883.



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## LIST OF ABBREVIATIONS.

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abl. = ablative.	p. p. p. = participle of the perfect passive.
acc. = accusative.	par. = parasmai.
adj. = adjective.	part. = particle.
adv. = adverb.	pass. = passive.
aor. = aorist.	pers. = person.
ātm. = ātmane.	pe = peyyalo, etc.
caus. = causative.	pl. = plural.
comp., cp. = compare.	prep. = preposition.
cond. = conditional.	pres. = present.
conj. = conjunction.	pret. = preterite.
dat. = dative.	sep. = separately.
f. = fem.	sing. = singular.
foll. = following.	t. t. = technical term.
fr. = from.	voc. = vocative.
fut. = future.	J. A. = Journal Asiatique.
gen. = genitive.	J. R. A. S. = Journal of the Royal Asiatic Society.
ger. = gerund.	B. B. = Bezzenberger, Beiträge zur Kunde der indogermanischen Sprachen.
Imperat. = Imperative.	K. B. = Kuhn's Beiträge.
inf. = infinitive.	K. Z. = Kuhn's Zeitschrift für vergleichende Sprachforschung.
instr. = instrumental.	Z. D. M. G. = Zeitschrift d. deutschen morgenländischen Gesellschaft.
loc. = locative.	
m. = masculine.	
n. = neuter.	
num. = numeral.	
opt. = optative.	
p. f. p. = participle of the future passive.	
p. p. = participle present.	

# HANDBOOK OF PĀLI.

## PART I.

### AN ELEMENTARY GRAMMAR.

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#### § 1. THE ALPHABET.

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Sinhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted:—

VOWELS:	<i>a ā</i>	<i>i ī</i>	<i>u ū</i>	<i>e</i>	<i>o</i>
NASAL VOWELS:	<i>aṃ</i>	<i>iṃ</i>	<i>uṃ</i>		
CONSONANTS:	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>
	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ (ḷ)</i>	<i>ḍh (ḷh)</i>	<i>ṇ</i>
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
	<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>	
	<i>s</i>				
	<i>h</i>				

#### § 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but pronounced short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

*c* is English *ch*.

*ñ* is the Spanish *ñ* and French *ng* in *campagne*.

*v* is pronounced as English or French *v*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, cf. English *hang*, *hand*, *bench*, *hemp*.

### § 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

- 1) *a k kh g gh ñ* and *h* are considered gutturals (*kaṇṭhaja*).
- 2) *i c ch j jh n* and *y* are termed palatals (*tālaja*).
- 3) *u p ph b bh m* are termed labials (*oṭṭhaja*).
- 4) *t th ḍ (ḷ) ḍh (ḷh) ṇ r* are termed linguals (*muddhaja*).<sup>1</sup>
- 5) *ṭ ṭh ḍ ḍh n l s* are termed dentals (*dantaja*).
- 6) *e* is termed gutturo-palatal (*kaṇṭhatālaja*).
- 7) *o* is termed gutturo-labial (*kaṇṭhoṭṭhaja*).
- 8) *v* is termed dento-labial (*dantoṭṭhaja*).

### § 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

<sup>1</sup> In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: *k kh g gh ñ, t th ḍ ḍh n*.

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayapīṭaka, Prof. Fausbøll's Jātaka, and also in Childers's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *ṛ* and *ḷ* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *niggahita*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

## § 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. *mārga* 'path'; *majjāro* Skr. *mārjāra* 'cat'; *ratti* Skr. *rātri* 'night'; *saddhiṃ* Skr. *sārdham* 'with'; *ikkhati* Skr. *ikshati* 'to look'; *kitti* Skr. *kīrti* 'fame'; *tiṭṭhaṃ* Skr. *tīrtha* 'landing-place'; *dhutto* Skr. *dhūrta* 'gamester'; *muttaṃ* Skr. *mūtra* 'urine'; *suttaṃ* Skr. *sūtra*.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnaṃ* and *bahūnaṃ*, gen. plur. m. and n. of *bahu* 'much,' or *allāpo* and *ālāpo* 'speech.'

In the gen. plur. m. and n. of the numerals *tinnaṃ pañcanaṃ channaṃ* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. *nyagrodha*, *majjhimo* for Skr. *madhyamā*. The process called *SAMPRASĀRAṆA*.

In the same way *va* is contracted into *u* in such words as *laṭṭukikā* Skr. *laṭṭvakā* 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

*r*, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (*svarabhakti*).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr. *kṛtā* 'made'; *gaṇhāti* Skr. *grhṇāti* 'to seize'; *mato* Skr. *mṛtā* 'dead'; *taṇhā* Skr. *trṣṇā* 'lust.'

2) *i=r* in *isi* Skr. *ṛśī* 'a sage'; *kicco* Skr. *kṛtyā* 'what is to be done'; *piṭṭhaṃ* *piṭṭhī* Skr. *prsthā* 'back'; *ṇaṃ* Skr. *ṇā* 'debt.'

3) *u=r* in *saṃvuto* Skr. *saṃvṛtā* 'restrained'; *uju* Skr. *rjū* 'straight.'

4) *r=r* in *iritvijo* Skr. *ṛtvij* 'a priest'; *iru* Skr. *ṛc* 'hymn';

*brūheti* Skr. *bṛmhayati* 'to increase'; *brahā* Skr. *bṛhánt* 'great'; *rukkho* Skr. *ṛkshá* 'tree.'

5) *r=a* or *i* or *u* in the same word:

*migo mago* Skr. *mṛgá* 'antelope'; *accho ikko* Skr. *ṛksha* 'bear'; *pathavī puthuvī* Skr. *pr̥thivī* 'earth'; *sati samuti* Skr. *smṛti* 'thought'; *vuḍḍhi vadḍhi* Skr. *ṽṛddhi* 'increase.'

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *klīp*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

*muti mati* Skr. *matí* 'mind'; *pana puna* Skr. *púnar*; *puriso puruso* Skr. *púrusha* 'man'; *ucchu* Skr. *ikshú* 'sugar-cane.'

*Pukkuso* Skr. *Pukkaṣa*; *Kondañño* Skr. *Kaúṇḍinya*; *candimā* Skr. *candrāmas* 'moon'; *saddhiṃ* Skr. *sārdham*; *jigucchati* Skr. *jugupsati* 'to dislike'; *timisaṃ tamisaṃ* Skr. *tamisra* 'darkness'; *Timiṅgalo Timiṅgilo* Skr. *Timiṅgila*; *niṭṭhubhati niṭṭhubhati* Skr. *nishṭhiv* 'to spit out'; *mucalindo* Skr. *mucilinda* 'a tree'; *āyasma* Skr. *áyushmant* 'venerable'; *kuṭumbaṃ kuṭimbaṃ* Skr. *kuṭumba* 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βapú*.

## § 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) *Ā*: *ā=ā* 'the prep.' *sādhu* Skr. *sādhū* 'good'; *dātā* Skr. *dātr* 'giver.'

2) *ī*: *īti* Skr. *īti* 'calamity'; *gītaṃ* Skr. *gīta* 'a song'; *jīvitāṃ* Skr. *jīvita* 'life.'

3) *ū* : *ūno* Skr. *ūna* 'deficient'; *sūpo* Skr. *sūpa* 'broth'; *mūlho* Skr. *mūḍha* 'foolish.'

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai* *au*.

They combine therefore *guṇa* and *ṛddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) *E* : *eti* Skr. *eti* 'he goes'; *ekaṃ* Skr. *eka* 'one'; *hetu* Skr. *hetu* 'cause.'

*jeguccho* 'contemptible' goes back to *jigucchā*; *kelāso* 'suffering from a cutaneous complaint' to *kīlaso*.

*edisō erisō edikkho erikkho* 'such' to *idaṃ*.

*gelaññaṃ* 'sickness' to *gilāno*, in which, however, the *i* is *svarabhakti* for Skr. *glāna*.

2) *E* = Skr. *ai* :

*Erāvaṇo* Skr. *Airāvaṇa*.

*etihaṃ* Skr. *aitihya* 'traditional instruction.'

*ekāgārīko* Skr. *aikāgārika* 'a thief.'

3) *aya* is contracted to *e* in the middle of a word; *katheti* = *kathayati* 'to relate'; *jeti* = *jayati* 'to conquer.'

4) *e* arises out the contraction of *avi* in *e.g. thero* Skr. *sthavira* 'an elder.'

1) *o* : *okaṃ* Skr. *okas* 'a house'; *ojo* Skr. *ojas* 'splendour'; *lobho* 'covetousness' from *lubhati* Skr. *lobha* 'to be greedy'; *moho* Skr. *moho* 'delusion'; *doso* Skr. *dosha* 'blemish.'

*pothujjaniko* 'belonging to an unconverted person,' *puthujjano*; this latter stands for Skr. *prthak*. A form *puthujjaniko*, however, is also given.

2) *o* = Skr. *au* :

*opammaṃ* Skr. *aupamya* 'comparison.'

*orabbhiko* Skr. *aurabhrika* 'a shepherd.'

*odariko* and *odaro* Skr. *audārika* 'greedy.'

3) *ava* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* 'descent'; *okāro avakāro* 'vileness.'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *ā* as *holi* = *bhavati* and *dhovati* Skr. *√dhāv* 'to wash.'

## § 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *siho* 'lion' for Skr. *siṃha*; *viṣati* Skr. *viṃṣati*. *saṃ* very often becomes *sā*: *sārāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *aṃṇo*, *añño*, 'other,' *paṇha*, *pañha* and *paṇha* 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaraṃ* becomes *naṅgaraṃ*. This seems, however, a mistake of the Sinhalese copyists.

## § 11. INTERCHANGE OF VOWELS.

By the side of *bhīyo* *bhiyyo*=Skr. *bhūyas* we find *yebhuyyo* *yebhūyo*, which is a contraction of *yad*+*bhūyas*.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajña*.

In *merayaṃ* 'intoxicating liquor,' Skr. *maireya*, second *e* appears in Pāli as *ā*. In *milakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for *MLASKA*.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

## § 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosavā* 'sounding,' and *aghosā* 'surd.' They are:—

GHOSAVĀ: *g, gh, ṇ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m; y, r, l, v, h.*

AGHOSĀ: *k, kh; c, ch; ṭ, ṭh; t, th; p, ph; s.*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *shash* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e.g.*

*chakam* Skr. *çakṛt* 'dung'; *chāpo* Skr. *çāva* 'young of an animal'; *chavo* Skr. *çava* 'a corpse.'

Skr. *shash*, which goes back to a form *svaks*, is represented in Pāli by the form *cha* and *chal*.

### § 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

#### GENERAL REMARKS.

1) For Skr. *mleccha* Pāli has *milakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhisakko* Skr. *bhishaj* 'physician.'

2) Palatals, in conjunction with one of the semivowels *y*, *v*, become sometimes dentals.

3) Cerebrals *ḷ*, *ḷh*, can optionally be substituted for *ḍ*, *ḍh*, in the middle of a word between vowels, the difference only being graphic, *e.g.*

*khiḍḍā* *kīlā* Skr. *krīḍa* 'play'; *mūḷho* *muḍho* Skr. *mūḍha* 'foolish'; *daḷho* Skr. *drḍha* 'firm.'

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, *e.g.*

*ḍahati* Skr. *√dah* 'to burn'; *daḍḍho* Skr. *dagdhā* 'burnt.'

*haṭo* Skr. *hṛtá* 'seized'; *paṭi* Skr. *prati* 'to.'

*upaṭṭhāpanaṃ* Skr. *upasthāpana* 'providing.'

5) *l=ḍ* is substituted sometimes for *ṇ*, e.g. *muḷālo* Skr. *mṛṇala* 'lotus-fibre'; *veḷu veṇu* Skr. *veṇu* 'bamboo.'

6) An interchange between *d* and *r* takes places, e.g. in *ekādāsa ekārāsa* 'eleven'; *ediṣo eriso* 'such.'

7) The mutes of one class are occasionally used for the mutes of another :

*Pakudho* and *Kakudho*.

*kipilliko* and *kipillako* Skr. *pipilika* 'ant.'

*gaddūhano* Skr. *dadrūghna* 'good for leprosy.'

*takkollaṃ* Skr. *kakkola* 'bdellium.'

*samputito saṅkutito saṅkucito* from Skr.  $\sqrt{\text{kuṭ}}$  or  $\sqrt{\text{kuc}}$  'shrivelled'; *cikicchati* and *tikicchati* Skr. *cikits* 'to care'; *jighacchā dighacchā* Skr. *jighatsā* 'hunger.'

8) For sonants the surds appear :—

*pātu* Skr. *prādur* (in comp.).

*ākilāsu* Skr. *aglāsnu* 'healthy.'

*chakalo* Skr. *chagala* 'a he-goat.'

*palikho paligho* Skr. *parigha* 'an iron beam.'

*mudīṅgo mutīṅgo* Skr. *mṛdaṅga* 'a kettle-drum.'

*thakaṃ* Skr. *sthaḡana* 'covering.'

*chāpo* Skr. *cāva* 'young of an animal.'

*palāpo* Skr. *palāva* 'chaff,' perhaps through the influence of *palāpo* Skr. *pralāpa* 'nonsense.'

*avāpurati* and *apāpurati* Skr. *ava* +  $\sqrt{\text{vr}}$  'to open.' Several derivatives of *śad* show *t* in the place of *d*.

9) An interchange between surd and sonants takes place, e.g.:

*Sāgalā* Skr. *Çākala*; *eḷamūgo* Skr. *eḷamūka* 'deaf and dumb.'

*Nighaṇḍu* Skr. *Nighaṇṭu*.

For the cerebral *ṭ* in such instances *ṭ* appears, e.g.

*āḷaviko* Skr. *āṭavika* 'dwelling in forests'; *cakkaṇḍaḷaṃ* and *cakkaḇālo* for Skr. *cakravāṭa* and *cakrabāla*.

10) We find *v* interchanged with *p* in the same word, and *vice versā*. This last change seems only graphic, e.g.

*kavi kapi* Skr. *kapi* 'a monkey.'

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

*lahu laghu* Skr. *laghu* 'light'; *hoti* by the side of *bhavati* Skr. *bhavati*; but also *idha* and *iha* for Skr. *iha* 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

*naṅgalaṃ laṅgalaṃ* Skr. *lāṅgala* 'a plough'; *pilandhanaṃ* Skr. *pinaddha* 'an ornament.'

#### SEMIVOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, e.g. *khāyito* P.P.P. from *khādati* Skr. √*khād* 'to eat'; *sāyaniyo* from *sāyati* for Skr. *svādate* 'to taste.'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to *āyasmā*, where it stands for *āvuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* 'to run into danger' Skr. *antarāya* 'danger, impediment'; *nahāru* Skr. *snāyu* 'a sinew.'

3) *r* is interchangeable with *l*, e.g. *taluno taruno* Skr. *taruṇa* 'tender'; *cattaliṣaṃ cattariṣaṃ* Skr. *catvāriṃṣat* 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. *trayodaśan* 'thirteen.' *jalābu* corresponds to Skr. *jarāyu* 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. *haridrabbha* and *hari* 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. *Purandara*, the change being due to false etymology, just as in *palibodha* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. *kila* 'they say'; *ārammaṇaṃ* Skr. *ālambana* 'support, basis'; *arañjaro* Skr. *aliñjara* 'waterpot.'

6) We find *l* for Skr. *d* in *bubbulaṃ budbuda* 'a bubble.'

#### NASALS.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

#### § 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former* is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (SVARABHAKTI) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself :

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, *e.g.* *cittaṃ* Skr. *citta* 'mind, thought'; *lajjā* Skr. *lajjā* 'shame'; *annaṃ* Skr. *anna* 'food.'

## 2) MUTES + MUTES ARE ASSIMILATED.

*k + t = tt* *lattakaṃ* Skr. *laktaka* 'a red dye'; *muttā* Skr. *muktā* 'pearl'; *mutto* Skr. *mukta* 'released.'

*k + th = tth* *sitthaṃ* Skr. *siktha* 'bee's wax'; *satthi* Skr. *sakthi* 'thigh.'

*g + dh = ddh* *duddho* Skr. *dugdha* 'milked.'

*g + bh = bbh* *pabbhāro* Skr. *prāgbhāra* 'a cave.'

*d + g = gg* *saggaṇo* Skr. *sadgaṇa* 'good quality'; *puggalo* Skr. *pudgala* 'individual.'

*d + gh = ggh* *ugghoso* Skr. *udghosha* 'proclamation'; *uggharati* Skr. *ud + √ghṛ* 'to open.'

*d + b = bb* *bubbulaṃ* Skr. *budbuda* 'a bubble.'

*d + bh = bbh* *abbhuto* Skr. *adbhuta* 'wonderful, mysterious.'

*p + t = tt* *tatto* Skr. *tapta* 'burnt.'

*b + j = jj* *khujjo* Skr. *kubja* 'limping.'

*b + d = dd* *saddo* Skr. *ṣabda* 'sound.'

*b + dh = ddh* *laddho* Skr. *labdha* 'taken.'

## 3) MUTES + NASALS.

### ASSIMILATION.

*k + n* *sakkoti*

*k + m* *rumma*

*g + n* *naggo* Skr. *nagnā*  
'naked'

*aggi*

*gh + n* *agghā* Skr. *aghnat* 'not  
killing.'

### SVARABHAKTI.

*sakunati* Skr. *ṣaknoti* 'to be  
able.'

*rukuma* Skr. *rukma* 'gold.'

*aggini gini* Skr. *agni* 'fire.'

### ASSIMILATION.

## SVARABHAKTI.

*j* + *n* aññā Skr. ājnā. 'command.'

*ñāti* Skr. *jñāti* 'kinsman.'

 $d + m$ 

*kuḍumalo* Skr. kuḍmala 'an opening bud.'

*t* + *n* *sappatto* Skr. *sapatna*  
'hostile.'

*ratanam* Skr. *ratna* 'jewel.'

*gahapatānī* Skr. *gr̥hapatnī*  
'housewife.'

*t + m attā*

*ātumā* Skr. *ātman* 'self.'

*th + n mattho* Skr. *mathna*  
'shaking.'

*d + m chaddam* Skr. *chadman*  
'roof.'

*padumam* Skr. *padma* 'lotus.'

 $dh \pm m$ 

*idhumam* Skr. *idhma* 'fire-wood.'

*p*  $\dagger$  *n* *pappoti*

*pāpunati* Skr. *prāpnoti* 'he obtains.'

4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. *ambā* 'mother,' we have *ammā*, and by the side of *pañca* 'five,' *paññāsa* and *pañṇāsa* Skr. *pañcāṣat* 'fifty,' where the *ṇ* is probably due to the influence of *s*.

Further, *bhāṇako* 'a jar' by the side of *bhaṇḍakam* 'a utensil' Skr. *bhānda*.

5) Of two nasals the first is assimilated to the second, *e.g.*:

*ninnam* Skr. *nimna* 'depth.'

*janmam* Skr. *janman* 'birth.'

## SEMIVOWELS.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the *semivowel is assimilated to the preceding consonant* (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

*Sākiyo Sakyo Sakko* Skr. Çākya.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr.  *jyotsnā*  'a moonlit night,' but we have also *junhā*; *daddallati* Skr.  *jājvalyate*  'to blaze.'

*jjā* and *jīyā* Skr.  *jyā*  'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to  $\sqrt{\text{grah}}$  'to take' = Skr.  *gr̥bhyate* ?

9) In conjunction with the sibilants we have:

*ālasiyaṃ ālasyaṃ ālassaṃ* Skr.  *ālasya*  'sloth.'

*sālo* Skr.  *ṣyāla*  'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

*c* and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming *ññ*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* 'thus' becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

*paccūso* Skr.  *pratyūsha*  'dawn'; *sacco* Skr.  *satya*  'true'; *cāgo* Skr.  *tyāga*  'abandoning'; *majjaṃ* Skr.  *madya*  'strong drink'; *majjho* Skr.  *madhya*  'middle'; *hajjo* Skr.  *hr̥dya*  'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr.  *arya*  and  *ārya*  'noble.'

*bhariyā* and *bhayyā* Skr.  *bhāryā*  'wife.'

*kāriyo* and *kayyo* Skr.  *kārya*  'that ought to be done.'

12) In a few instances *r+y* is assimilated to *ll*, as in *pallaṅko* Skr.  *paryāṅka*  'couch.'

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

*kalyāṇo* and *kallāṇo* Skr.  *kalyāṇa*  'fortunate.'

*sallo* Skr.  *ṣalya*  'an arrow'; *sallako* Skr.  *ṣalyaka*  'a porcupine.'

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.

*vy*, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. *vyāma* 'a fathom.' This is often assimilated to *v*: *vālo* Skr. *vyāla* 'snake.'

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kavi* 'a wise man, a poet,' *kabbaṃ* and *kavyaṃ* Skr. *kāvya* 'poetry.'

*pattabbo*, but also *pattayyo* and *pattabyo* Skr. *prāptavya* 'attainable.'

The preposition *vi* becomes *by* before vowels.

15) *h+y* appears as *yh*, just as for *h+v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti.

*asayho* Skr. *asahyā* 'unendurable.' The participle P.P. from *lehati* is *leyyo* Skr. *lehyā* 'to lick'; *hīyo* and *hiyyo* appear for Skr. *hyas* 'yesterday.'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

*saggo* Skr. *svarga* 'heaven'; *diḡho* Skr. *dīrgha* 'long,' but *diḡghikā* 'an oblong pond'; *maggo* Skr. *mārga* 'path'; *kakkatako* Skr. *karkaṭaka* 'a crab.' In *sakkharā* Skr. *ṣarkarā* 'a potsherd,' we find aspiration.

*accati* Skr. *√arc* 'to honour'; *ajjaraṃ* Skr. *ārjava* 'rectitude'; *majjāro* Skr. *mārjāra* 'a cat'; *nijjaro* Skr. *nirjara* 'free from decay'; *khajju* Skr. *kharju* 'itching'; *gajjati* Skr. *√garj* 'to roar'; *mucchā* Skr. *mūrchā* 'fainting.'

*pakiṇṇako* Skr. *prakīrṇaka* 'miscellaneous'; *uṇṇo* Skr. *ūrṇa* 'wool'; *vaṇṇo* Skr. *varṇa* 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. *kīrti* 'fame'; *kevaṭṭo* Skr. *kaivarta* 'fisherman'; *vattati* and *vattati* Skr. *√vr̥t*; *addho* and *addho* Skr. *ardha* 'half.'

*sappo* Skr. *sarpa* 'a snake'; *tappati* Skr. *√tr̥p* 'to be glad'; *gabbho* Skr. *garbha* 'womb'; *dabbho* Skr. *darbha* 'kuṣa grass'; *dhammo* Skr. *dharma* 'law'; *kammaṃ* Skr. *karman* 'action'; *Nammadā* Skr. *Narmadā* 'Nerbudda.'

17)  $r+v=bb$ : *nibbāṇaṃ* Skr. *nirvāṇa* (a technical term); *gabbo* Skr. *garva* 'pride'; *pabbato* Skr. *parvata* 'mountain'; *ubbī* 'earth' Skr. *urvī*.

18)  $r+h$ . In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. *arhant*; *tarahi* Skr. *tarhi* 'then'; *garahati* Skr.  $\sqrt{\text{garh}}$  'to blame.'

19) If  $r$  follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

*cakkaṃ* Skr. *cakra* 'a wheel'; *akkodho* Skr. *akrodha* 'mildness'; *kujjhati* Skr.  $\sqrt{\text{krudh}}$  'to be angry'; *gāhati* Skr.  $\sqrt{\text{grah}}$  'to take'; *ghāyati* Skr.  $\sqrt{\text{ghrā}}$  'to smell'; *aggo* Skr. *agra* 'first'; *kiriya kriyā* Skr. *kriyā*; *khīḍā kilā* Skr. *kriḍā* 'play.'

20) For  $r$  followed by a palatal cpr. *vajiro* Skr. *vajra* 'thunderbolt,' and *pajiro* Skr. *pajra* 'firm.'

21) Dentals followed by  $r$  are either assimilated or preserved intact.  $r$  sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

*kutra, kuttha, kutta* Skr. *kutra* 'where'; *gattaṃ* Skr. *gātra* 'limb'; *sattu satthu* Skr. *ṣatru* 'enemy'; *bhadro bhaddo* Skr. *bhadra* 'good'; *giddho* Skr. *gr̥dhra* 'greedy'; *Dāmiḷo* Skr. *Drāviḍa*; *dravo davo* Skr. *drava* 'liquid'; *chuddho khuddho* Skr. *kshudra* 'mean.'

22) After labials,  $r$  is assimilated: *paṭi* Skr. *prati* (a prep.); *pa* Skr. *pra* (in compos.); *pāṇo* Skr. *prāṇa* 'breath'; *piyo* Skr. *priya* 'dear'; *bhāmo* Skr. *bhrama* 'whirling'; *sappaṇṇo* Skr. *sa+prajñā* 'wise.'

$br$  is preserved in *Brahmā* Skr. *Brahman*; *bravīti* Skr.  $\sqrt{\text{brū}}$  'to speak.'

$mr$  is assimilated in the beginning: *makkheti* Skr.  $\sqrt{\text{mr̥ksh}}$  'to anoint'; *miyyati miyati* Skr.  $\sqrt{\text{mr̥}}$  'to die.'

For  $mr$  in the middle of a word, cfr. *ambo* Skr. *āmra* 'the mango tree'; *tambo* Skr. *tāmra* 'copper.'

23)  $v+r$  in the beginning of a word is assimilated to  $v$ , in the middle of a word it always becomes  $bb$ .

*vajati* Skr.  $\sqrt{\text{vraj}}$  'to walk'; but *pabbajati* Skr. *pra+√vraj*

‘to go forth’; *vajo* Skr. *vraja* ‘a cow-pen’; *subbato* Skr. *suvrata* ‘conscientious’; *tibbo* Skr. *tīvra* ‘sharp.’

24) *r*, after sibilants, is assimilated:

*sāvako* Skr. *ṣrāvako* ‘pupil, follower’; *sassu* Skr. *ṣvaṣru* ‘mother-in-law’; *assu* Skr. *aṣru* ‘a tear’; *suṇoti* Skr. *√ṣru* ‘to hear’; *asso* Skr. *aṣra* ‘corner’; *assavo* Skr. *āsrava* ‘discharge’; but *siri* Skr. *ṣrī* ‘fortune,’ with svarabhakti.

25) For *h+r*, cp. *hiri* Skr. *hrī* ‘shame’; *ahirikā* Skr. *ahī* ‘shamelessness’; *rasso* Skr. *hrasva* ‘short’; *rahado* Skr. *hrada* ‘a pool.’

26) *l* is assimilated before gutturals and labials.

*phaggu* Skr. *phalgu* ‘reddish.’

*appo* Skr. *alpa* ‘little’; *kappo* Skr. *kalpa* ‘period of time’; *jappo* Skr. *jalpa* ‘word, speech’; *goppo* Skr. *gulpha* ‘anele.’

27) Through metathesis *gumbo* Skr. *gulma* ‘thicket’; *simbalī* Skr. *ṣālmali* ‘cotton-tree.’

28) For *l+v* cp. *kibbisam* Skr. *kilvisha* ‘fault’; *billo*, but also *beluvo* Skr. *bilva* and *bailava* ‘the vilva-tree’; *khallato* Skr. *khalvāṭa* ‘bald’; *pallalam* Skr. *palvala* ‘small tank.’

29) *l* after gutturals shows svarabhakti in *kilesa* Skr. *kleṣa* ‘sin’; *kilissati* Skr. *√kliṣ* ‘to suffer’; *kilomakam* Skr. *kloman* ‘right lung’; *kilamati* Skr. *√klam* ‘to be tired’; *gilāno* Skr. *glāna* ‘faded’; and from this an abstract *gelañnam* is formed, see § 9. *akilāsu* Skr. *aglāsnu* ‘healthy.’ Without svarabhakti *kleso* ‘sin.’

30) For *l* after labials cp.

*pilavo* Skr. *plava* ‘a kind of duck’; *pihakam* Skr. *plīhan* ‘spleen’; *piluvati* and *plavati* Skr. *√plu* ‘to float’; *plavo* Skr. *plava* ‘a raft.’

*ambilo* Skr. *amla* ‘sour’; *milakkho* Skr. *mleccha* ‘stranger.’

31) After *r*, *l* is assimilated in *dullabho* Skr. *durlabha*.

32) For *l* after sibilants cp.

*siloko* Skr. *ṣloka* ‘stanza’; *silesumo* Skr. *ṣleshman* ‘phlegm’; *siliṭṭho* Skr. *ṣliṣṭa* ‘adhering’; *silāghā* Skr. *ṣlāghā* ‘praise’; *asilesā* Skr. *aṣlesha* ‘name of a lunar mansion.’

33) For *h+l* cp. *hilādati*, *hilādo*, *hiliṭo* Skr. *√hlād* ‘to be glad.’

34) *v*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kaṭṭhito* Skr.  $\sqrt{kvath}$  'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *v* after cerebral: *kiṇṇaṃ* Skr. *kiṇva* 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *tvaṃ*, *tvaṃ*, *taṃ* Skr. *tvam* 'thou'; *tarati* Skr.  $\sqrt{tvār}$ ; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *ittaro* Skr. *itvara* 'going,' we have assimilation. In *caccaro* Skr. *catvara* 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *tvāna* and *tra* are mostly preserved, but sometimes *tvāna* is contracted into *tūna*. *Iritvijo* Skr. *ṛtvij* 'an officiating priest.'

2) *d+v*: *dīpo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *ṣādvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *dve* and *dure* occur; in composition, however, *dvi*, *dī*, *du* and *bā*: *bārasa* Skr. *dvādaśan* 'twelve'; *bāvīsati* Skr. *dvāviṃṣati*.

3) *dh+v=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhamseti* corresponds to Skr.  $\sqrt{dhvaṃs}$  'to fall, to perish,' and in composition *viddhamseti*; *dhani* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *v* after sibilants is mostly assimilated:

*asso* Skr. *aṣva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also svarabhakti and assimilation. *sāmī* and *surāmī* Skr. *svāmin* 'lord.' *sā* Skr. *ṣvan* 'dog,' has the following forms besides: *soṇo*, *sūno*, *sāno*, *svāno* and *surāno*. *saṇṇaṃ* and *soṇṇaṃ* correspond to Skr. *svarṇa* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *sovaṇṇiko*. *sve*, *sure* Skr. *ṣvas* 'yesterday'; *soṭṭhi* and *suvaṭṭhi* Skr. *svasti* 'health.'

39) Through metathesis *h+v* has become *vh* in *jivhā* Skr. *jihvā* 'tongue'; *savhaya* Skr. *sāhvya* 'called, named.'

*gabbharaṃ* Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *ceh*; some of the words exhibit both forms. Skr. shk and sk=*kkh*.

1) *cakkhu* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukko* Skr. ṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *kipati* Skr. √kshīva 'to spit.'

2) *kaccā* Skr. kakshā 'a girdle'; *kucchi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho*, and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddo* Skr. kshudra 'small'; *chaṇo khaṇo* Skr. kshaṇa 'moment, a festive time'; *pakkho paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, cūlo* Skr. kshulla 'small'; *sakkato* Skr. saṃskṛta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeṣa 'bald.'

4) Skr. *ce*=*ceh*: *acchariyo* Skr. ācārya 'wonderful'; *pacchā* Skr. paścāt 'behind'; *vicchiko* Skr. vṛcika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *ceh*.

*bibhaccho* Skr. bībhatsa 'loathsome'; *cikiccati tikiccati* Skr. cikitsati 'to cure'; *diccati* Skr. ditsati (desid. to √dā); *maccharī* Skr. matsarin 'selfish.'

*accharā* Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *shṭ shṭh*=*tth*: *tiṭṭhati* Skr. tishṭhati 'to stand'; *yiṭṭho* Skr. iṣṭā P.P.P. to √yaj 'to sacrifice'; *aṭṭha* Skr. aṣṭan 'eight'; *chaṭṭho* Skr. shashtha 'sixth'; *bhaṭṭho* Skr. bhrashta 'fallen'; *maṭṭho* and *maṭṭo* Skr. mṛshṭa 'polished'; *bhaṭṭho* and *bhaṭṭo* Skr. bhr̥shṭa 'fried.'

7) *leḍḍu* 'a clod of earth,' is supposed to stand for Skr. loṣṭa. The modern vernaculars, however, show the forms *leṇḍu* and *leḍḍu*.

8) Skr. *st* and *sth* are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. *asthi* 'bone'; *atthi* Skr. *asti* 'to be'; *hatthi* Skr. *hastin* 'elephant,' and without aspiration *atto* Skr. *asta* 'thrown.'

9) In the beginning of a word cp. *thakanam* Skr. *sthaḡana* 'covering'; *thambho* Skr. *stambho*; *thānam* Skr. *sthāna* 'standing,' and other derivatives from  $\sqrt{\text{sthā}}$  with cerebralization; *thero* Skr. *sthavira* 'priest'; *thūpo* Skr. *stūpa* 'a tope'; *thero* and *chero* 'a drop,' to Skr.  $\sqrt{\text{stip}}$ , and perhaps *chambhati* Skr.  $\sqrt{\text{stambh}}$  'to amaze'; *khānu* Skr. *sthānu* 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. *sparṣa* 'touch'; *phusati* Skr.  $\sqrt{\text{sprṣ}}$  'to touch'; *puppham* Skr. *pushpa* 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. *pushpita* 'flowering.'

12) *bappo* Skr. *vāshpa* 'a tear'; *apphotā* Skr. *asphoṭa* 'jasmine'; *nippāpo* Skr. *nishpāpa* 'free from sin'; *nippāvo* Skr. *nishpāva* 'winnowing, clearing'; *nippādanam* 'accomplishment,' to *nipajjati* Skr. *nis* +  $\sqrt{\text{pad}}$ ; *nipp halo* Skr. *nishphala* 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sineho sneho* Skr. *sneha* 'friendship'; *nisneho* 'without love'; *sinānam nahānam* Skr. *snāna* 'bathing'; *siniddho niddho* Skr. *snigdha* 'oily'; *suṇhā suṇisā husā* Skr. *snūshā* 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form *SNERU*.

2) *pañhi* Skr. *pr̥ṇi* 'variegated'; *pañho* Skr. *praṇa* 'question'; *tanhā tasiṇā* Skr. *tr̥shṇā* 'lust'; *kaṇho kasiṇo* Skr. *kṛshṇa* 'black'; *uṇho* Skr. *ushṇa* 'hot.'

3) *sitaṃ mihitaṃ* Skr. *smita* 'smile'; *massu* Skr. *çmaçru* 'beard'; *ginho* Skr. *grīshma* 'summer'; *asmā amhā* Skr. *açman* 'stone'; *semho silesumo* Skr. *çleshman* 'phlegm'; *rasmī ramsi* Skr. *raçmi* 'a ray of light'; *ramsimā* Skr. *raçmimat* 'radiant'; *apamāro apasmāro* Skr. *apasmāra* 'epilepsy.'

4) In the oblique case of the pronoun *sm* is optionally changed into *mh*, and thus also in the form of the verb. subst. *amhi asmi amhe asme*.

42) In combination with nasals, *h* shows svarabhakti or metathesis.

*gaṇhati* Skr. *gr̥hṇāti* 'to grasp'; *hanute hnute* Skr. *hnute* 'to conceal oneself'; *cihanaṃ cinhaṃ* Skr. *cihnana* 'mark, sign'; *jinho* Skr. *jihma* 'crooked.'

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

*uddhaṃ ubbhaṃ* Skr. *ūrdhvam* 'upwards.' The representation is, of course, due to the different assimilation which took place; just as in *disvā*, and less frequently *datthu*, for Skr. *ḍṛṣṭvā*  $\sqrt{\text{dr̥ç}}$ ; *uddhumāyati* (pass.) Skr. *ud + \sqrt{\text{dhmā}}* 'to be blown up'; *tikkino tikkho tiṇho* Skr. *tikshna* 'sharp'; *saṇho* Skr. *çlakshṇa* 'smooth'; *junhā dosino* Skr. *jyotsnā* 'moonlight'; *kaṣiṇo* Skr. *kṛtsna* 'entire'; *satti* Skr. *çastri* 'knife'; *idattayaṃ* = *idam + traya*; *lacchati* Skr. *lapsyati* fut. to  $\sqrt{\text{labh}}$ ; *checcati* fut. to *chindati* Skr.  $\sqrt{\text{chid}}$  'to cut'; *macco* Skr. *martya* 'mortal'; *maccho* Skr. *matsya* 'fish'; *allo* Skr. *adra* 'wet'; *vatumāṃ vattaṃ* Skr. *vartman*; *iṭṭhi iṭṭhī thī* Skr. *strī* 'woman.'

44) Three consonants are only allowed in conjunction with the semivowels.

## § 15. SANDHI.<sup>1</sup>

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

<sup>1</sup> Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khvāham*, the Singhalese MSS. separate the words into *kho aham*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dipavaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur:—

## VOWEL SANDHI.

### VOWELS IN COMBINATION WITH VOWELS.

$a + a = \bar{a}$ : *nāhosi = na ahosi*.

$a + a + \text{CONJUNCT CONSONANT} = a$ : *na 'tthi = na atthi*; *pana aññaṃ = pan' aññaṃ*.

$a + a + \text{CONJUNCT CONSONANT} = \bar{a}$ : *nāssa = na assa*.

*a* before *a* is rarely elided. Such elision generally takes place before *ahaṃ* 'I,' *ayaṃ* 'this,' and the forms of the verb *atthi* 'to be.'

$\bar{a} + \bar{a} = \bar{a}$ : *tadāyaṃ = tadā ayaṃ*; *tadāsi = tadā āsi*.

$\bar{a} + \bar{i} = e$ : *bandhussa 'eva = bandhussa iva*.

$\bar{a} + \bar{u} = o$ : *nopeti = na upeti*.

$a + iti = \bar{a}$ : *Tissāti vacanena = Tissa iti*.

$a + pi = \bar{a}pi$ : *ajjāpi = ajja*.

$\bar{a} + u = \bar{u}$ : *cūbhayaṃ = ca ubhayaṃ*; *tadūpa° = tadā upa-sammanti*.

$a + i = \bar{a}$  (elision of *i*): *yena 'me = yena ime*. This elision seems only to take place in case of the pronoun *idaṃ*.

$a + i$  or  $u = i$  or  $u$  (elision of *a*): *pahāy' imaṃ = pahāya imaṃ*; *tatr' idaṃ = tatra idaṃ*; *yass' indriyān = yassa indriyānū*; *ten' upasankami = tena upasankami*.

*a* is elided before *ā ū e o*: *yen' āyasmā*; *utthāy' āsanā*; *idh' āruso*; *eken' ūno*=*ekena ūno*; *netv' ekamantikaṃ*; *c' etarahi tass' okāsaṃ*.

*ā* sometimes elides a short vowel, and less often a long vowel other than *ā*: *disvā 'panissayaṃ* for *disvā upan°*; *sutrā 'va* for *sutrā eva*.

*ā* is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva*=*tathā*; *netv' ekamantikaṃ eva*=*netvā ek°*.

*ā + i = ī* in *seyyathīdaṃ*=*seyyathā idaṃ* and *saddhīdhā*=*saddhā idhā*.

*i* is elided before short or long vowels: *gacchām' ahaṃ* *gacchāmi a°*; *p' ajja*=*pi ajja*; *dasah' upagataṃ*=*dasahi upa°*.

*ī* is elided in *tunh' assa*=*tunhī assa*.

*i + i = ī*: in combinations with *iti*: *samantīdha*=*samanti idha*.

*i + a = a*: *kiñcāpi*=*kiñci api* (more frequently *kiñcid api*).

*ī* preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jīvanty elaka*; *ty ayaṃ ti ayaṃ*. The examples are from late Pāli works, and are perhaps doubtful.

*iti + evaṃ*: *ity evaṃ*, but also according to the rules after which *ty* is palatalized *icc evaṃ*, and thus *dī = jī*; *api = app*, etc., as pointed out above, § 14, and *itv evaṃ*.

*u* is elided before a vowel: *samet' āyasmā*=*sametu ā°*; *sadh' āruso*=*sadhu°*; *tusites' upapajjatha*=*tusitesu upa°*.

*u + i = ū*: *sadhūti*=*sadhu iti*; *kiṃsūdha*=*kiṃsu + idha*.

*u* before a vowel changes into *v*. The examples are doubtful: *vatthv' eva*=*vatthu eva*.

*e* may be elided before a long vowel: *m' āsi*=*me āsi*; *silavant' ettha*=*silavanto ettha*.

*e* sometimes elides a following vowel: *te 'me*=*te ime*; *sace 'jja*=*ajja*.

*e + a = ā*: *sacāhaṃ*=*sace + ahaṃ*.

*e + a = y*, the *a* being lengthened: *tyāhaṃ*=*te ahaṃ*. After a double consonant lengthening takes place arbitrarily.

*o* often elides a following vowel: *so 'haṃ*=*so ahaṃ*; *pattiko 'va*=*°eva*; *kattabbo' posathe*=*k° upo°*.

*o* is elided before a vowel: *kut' ettha*=*kuto ettha*; *katam' assa*=*katamo assa*.

$o + a = \bar{a}$ : *dukkhāyaṃ = dukkho ayaṃ*.

$o + a = v$ , the *a* being lengthened: *svāhaṃ = so ahaṃ*; *khvāhaṃ = kho ahaṃ*. After a double consonant lengthening takes place arbitrarily.

*o* becomes *v* before a long vowel.

## § 16. EUPHONIC CHANGES.

1) If a word ending in *ā* is followed by *idaṃ*, or one of its oblique cases, *y* is inserted: *na yidaṃ*, *na-y-imassa*.

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes: *e.g. kiṃ viya* like what.

3) *v* is inserted if a vowel is followed by *u* or *ū*.

4) *eva* becomes *yeva* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels: *idha-m āhu = idha āhu*; *jeyya-m attānaṃ = jeyya att°*; *idha-m-ijjhati*, *giri-m-iva*.

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel: *dhīr.atthu* and *vijjur eva*.

7) *d* is inserted in *sammaḍ eva*, *anvaḍ eva*, *satthud anvayo*.

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

*manasād aññarimuttānaṃ = manasā°*; *yasmād apeti* (and so in Sanskrit); *tasmād eva = tasmā*; *kenacid eva*; *ahud eva* (Skr. *abhūd eva*); *putthag eva* (Skr. *prthag eva*); *pageva* (Skr. *prāgeva*); *tunhīm āsinaṃ* (Skr. *tūshṇīm*); *vuttir eṣā* (Skr. *vr̥ttir eṣhā*); *sabbhir eva* (Skr. *sadbhir eva*); *pathavi dhātur eva = dhātu eva* (Skr. *dhātur eva*); *punar eva = puna eva* (Skr. *punar eva*); *bhattur atthe = bhattu atthe* (Skr. *bhartur arthe*); *chal eva* (Skr. *śaḍ eva*).

9) The NIGGAHĪTA stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels: *sakiṃ* stands for Skr. *sakṛt*, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *taṃ yaṃ etaṃ*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels : *tad eva* ; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right : *punam eva* for *pūnar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant : *no ce muñceyya candimaṃ* for *muñceyyaṃ* ; *maccāna jivitaṃ* for *maccānaṃ* ; *etaṃ buddhāna sāsanaṃ* for *buddhānaṃ sās°*.

14) Sometimes the nasal vowel is entirely elided : *im' etaṃ = imaṃ etaṃ* ; *nipajj' ahaṃ = nipajjin ahaṃ*.

*aṃ + a = ā* : *ekaṃ idāhaṃ samayaṃ* ; *ekaṃ idaṃ ahaṃ* ; *evāyaṃ = evaṃ ayaṃ*.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs :  $m + k = ṃk$ ,  $m + c = ṃc$ ,  $m + t = ṃt$ ,  $m + t = nt$ ,  $m + p = mp$ .

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ññ* : *taṃ yeva = taññeva* ; *ānantari-kaññaṃ*.

17) The NIGGAHĪTA before *h* optionally becomes *ñ* : *evañhi*.

## § 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versâ*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*paṭhamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālaṇaṇaṃ* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kārakaṇ*) are:

<i>kammaṇ</i>	accusative.
<i>karaṇaṇ</i>	instrumental.
<i>sampadānaṇ</i>	dative.
<i>apādānaṇ</i>	ablative.
<i>sāmī</i>	genitive.
<i>okāso</i> or <i>ādihāro</i>	locative.

Other terms are: for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

## USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kammaṇ*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc. *Vihāraṃ gantvā* 'having gone to the monastery.'

Verbs of speaking may follow the same rule. *Taṃ rājā idaṃ abrūvī* 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. *Buddhaṃ saraṇaṃ gacchāmi* 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. *Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu* 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions :

*paṭi* : *saṅgamaṃ paṭi piḥā* 'longing for union.'

*pari* : *rukkhaṃ pari* 'in the direction of the tree.'

*anu* : *anu Sāriputtaṃ paññavā bhikkhu* 'a priest inferior to S. in learning.'

*anto, antara* : *antara vithiṃ olokayamāno* 'looking down into the street.'

*abhi abhito* : *abhito gāmaṃ* 'round the village.'

*tiro* : *tiro bhāvaṃ gacchati* 'he goes out of sight.'

II) THE RELATION OF THE INSTRUMENTAL (*karaṇaṃ*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default :

*Rāgena samo aggi nāma natthi* 'there is no fire like lust.'

*akkhinā kāṇo* 'blind of one eye.'

2) the space traversed and duration of time :

*nabhasā gacchati* 'he goes through air.'

3) the construction of a passive verb or participle :

*evaṃ me sutaṃ* 'thus it was heard by me.'

4) the prepositions *saha saddhiṃ vinā*, though generally used with the instrumental, are also found with other cases :

*Saha gabbhena jīvitakkhayaṃ pāpunissāmi* 'I shall perish together with my unborn child'; *Mahatā bhikkhu-saṅghena*

*saddhim* 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānaṃ*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign : *Muggaṃ dehi rañño* 'make room for the king.'

2) Show, announce, declare : *tassa abruvi* 'said to him'; *tuyhaṃ avikaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance : *Bhavato bhaddaṃ hotu* 'may good happen to the lord.'

4) In an infinitive sense : *lokānukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānaṃ*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprivation, restraint : *mātito suddho* 'pure on the mother's side'; *avijjā paccayā saṅkhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive : *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction : *yato paṇitataro vā vasiṭṭhataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation : *ārā so āsavakkhayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okāso*], the 'in' case.

Thus we find a locative and genitive absolutely employed :

*rudato dārakassa* or *rudantasmim dārake* 'whilst the child was crying'; *Evam vutte* 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyaṃ doṇo* 'a droṇa is inferior to a khārī'; *adhi devesu Buddho* 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

## I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with \*, obsolete forms with ‡.

### STEMS IN VOWELS.

#### MASCULINE AND NEUTERS IN *a*.

##### *Dhamma*.

	SINGULAR.	PLURAL.
Nom.	<i>dhammo</i>	<i>dhammā</i> ‡ <i>dhammase</i>
Voc.	<i>dhamma dhammā</i>	<i>dhammā</i>
Acc.	<i>dhammaṃ</i>	<i>dhamme</i>
Instr.	<i>dhammena vinayā</i>	<i>dhammebhi dhammehi</i>
Dat.	<i>dhammāya</i> * <i>dhammassa</i>	<i>dhammānaṃ</i>
Abl.	<i>dhammā</i> † <i>dhammasmā</i> † <i>dhammamhā</i>	<i>dhammebhi dhammehi</i>
Gen.	<i>dhammassa</i>	<i>dhammānaṃ</i>
Loc.	<i>dhamme</i> † <i>dhammasmim</i> † <i>dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta*.

SINGULAR.		PLURAL.
Nom.	} <i>cittaṃ</i>	<i>cittāni</i> ‡ <i>cittā</i> * <i>citte</i>
Voc.		<i>cittāni</i>
Acc.		<i>cittani</i> ‡ <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i> <i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānaṃ</i>
Abl.	<i>cittā</i> † <i>cittasmā</i> † <i>cittamhā</i>	<i>cittebhi</i> <i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānaṃ</i>
Loc.	<i>citte</i> † <i>cittasmiṃ</i> <i>cittamhi</i>	<i>cittesu</i>

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *derebhis*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā*.

SINGULAR.		PLURAL.
Nom.	<i>kaññā</i>	<i>kaññā</i> * <i>kaññāyo</i>
Voc.	<i>kaññe</i>	<i>kaññā</i> * <i>kaññāyo</i>
Acc.	<i>kaññaṃ</i>	<i>kaññā</i> * <i>kaññāyo</i>
Instr.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānaṃ</i>
Abl.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Gen.	<i>kaññāya</i>	<i>kaññānaṃ</i>
Loc.	<i>kaññāyaṃ</i> * <i>kaññāya</i>	<i>kaññāsu</i>

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi*.

SINGULAR.		PLURAL.
Nom.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> * <i>aggi</i>
Voc.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> <i>aggi</i>
Acc.	<i>aggiṃ</i>	<i>aggi</i> * <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>aggiṇā</i>	<i>aggiḃhi</i> <i>aggihi</i>
Dat.	* <i>aggino</i> * <i>aggissa</i>	<i>aggiṇaṃ</i>

	SINGULAR.	PLURAL.
Abl.	* <i>agginā</i> † <i>aggimhā</i> † <i>aggismā</i>	<i>aggibhi</i> <i>aggīhi</i>
Gen.	* <i>aggino</i> * <i>aggissa</i>	<i>aggīnaṃ</i>
Loc.	<i>aggini</i> † <i>aggimhi</i> † <i>aggismim</i>	<i>aggīsu</i>

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *ṛshe*.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur :

*ādo*, *ādu* corresponding both to Skr. *adau*, \* *ādim* † *ādimhi* † *ādismim*.

The neuters in *i* follow the declension of those in *in*. As paradigm *aṭṭhi* 'a bone' will be given.

### FEMININES IN *ī*.

#### *Ratti*.

	SINGULAR.	PLURAL.
Nom.	<i>ratti</i>	<i>rattīyo</i> * <i>rattī</i>
Voc.	<i>ratti</i>	<i>rattīyo</i> * <i>rattī</i>
Acc.	<i>rattim</i>	<i>rattī</i> * <i>rattīyo</i>
Instr.	<i>rattiyā</i>	<i>rattībhi</i>
Dat.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Abl.	<i>rattiyā</i>	<i>rattībhi</i> <i>rattīhi</i>
Gen.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Loc.	<i>rattīyaṃ</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattīsu</i>

Instead of the forms of the instr. sing. in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily :

*matyā santyā* for *matiyā santiyā*

*jaccū najjā* for *jātiya nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadī* 'river' will show the declension.

	SINGULAR.	PLURAL.
Nom.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Voc.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Acc.	<i>nadim</i>	<i>nadī</i> * <i>nadiyo</i> ‡ <i>najje</i>
Instr.	<i>nadiyā</i> <i>nadyā</i> <i>najjā</i>	<i>nadībhi</i> <i>nadihi</i> * <i>najjo</i>

	SINGULAR.		PLURAL.
Dat.	<i>nadiyā nadyā najjā</i>		<i>nadīnaṃ</i>
Abl.	„ „ „		<i>nadībhi nadīhi</i>
Gen.	„ „ „		<i>nadīnaṃ</i>
Loc.	<i>nadiyaṃ nadiyā najjaṃ</i>		<i>nadīsu</i>

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasiṃ*.

*itthī, thī* 'a woman,' corresponding to Skr. *strī*, shows the following forms :

	SINGULAR.		PLURAL.	
Nom.	<i>itthī thī</i>		<i>itthīyo thīyo</i>	* <i>itthī</i>
Voc.	<i>itthī thī</i>		<i>itthīyo thīyo</i>	* <i>itthī</i>
Acc.	<i>itthiṃ itthiyaṃ</i>		<i>itthī</i>	* <i>itthīyo</i>
Instr.	<i>itthiyā thiyaṃ</i>		<i>itthībhi itthīhi</i>	
Dat.	<i>itthiyā thiyaṃ</i>		<i>itthīnaṃ thīnaṃ</i>	
Abl.	<i>itthiyā thiyaṃ</i>		<i>itthībhi itthīhi</i>	
Gen.	<i>itthiyā thiyaṃ</i>		<i>itthīnaṃ thīnaṃ</i>	
Loc.	<i>itthiyaṃ itthiyā</i>		<i>itthīsu thīsu</i>	

#### DECLENSION IN *u*.

##### *Bhikkhu.*

	SINGULAR.		PLURAL.
Nom.	<i>bhikkhu</i>		<i>bhikkhavo *bhikkhū</i>
Voc.	<i>bhikkhu</i>		<i>bhikkhavo bhikkhave</i> * <i>bhikkhū</i>
Acc.	<i>bhikkhum</i>		<i>bhikkhū *bhikkhavo</i>
Instr.	<i>bhikkhunā</i>		<i>bhikkhūhi bhikkhūbhi</i>
Dat.	* <i>bhikkhuno</i> * <i>bhikkhussa</i>		<i>bhikkhūnaṃ</i>
Abl.	<i>bhikkhuno †bhikkhusmā</i> † <i>bhikkhumhā</i>		<i>bhikkhūbhi bhikkhūhi</i>
Gen.	<i>bhikkhuno *bhikkhussa</i>		<i>bhikkhūnaṃ</i>
Loc.	† <i>bhikkhusmiṃ †bhikkhumhi</i>		<i>bhikkhūsu bhikkhusu</i>

We have in adverbial use the gen. sing. *heto* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu* : *jantuyo jantuno, hetuyo hetuno*.

Masculines in *ū* agree with those in *u*, showing the long *ū* in the *nom. voc. acc. plur.* In those forms we have also formations according to other declensions, *e.g.* :

*sabbaññū : sabbaññuno*

*abhibhū : abhibhuvo abhibhuno*

NEUTERS in *u* form their nom. acc. plur. either in *ū* or *uni*. The form of the acc. sing. in *ṇ* is also used for the nominative.

FEMININES IN *ū*.*Jambu.*

SINGULAR.	PLURAL.
Nom. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Voc. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Acc. <i>jambun</i>	<i>jambū</i> * <i>jambūyo</i>
Instr. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Dat. <i>jambuyā</i>	<i>jambūnaṃ</i>
Abl. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Gen. <i>jambuyā</i>	<i>jambūnaṃ</i>
Loc. <i>jambūyaṃ jambuyā jambūsu</i>	

The loc. of *bhū* is *bhuvī* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

SINGULAR.	PLURAL.
Nom. <i>go</i>	<i>gāvo</i>
Voc. <i>go</i>	<i>gāvo</i>
Acc. <i>gaṃ</i> * <i>gavaṃ</i> * <i>garuṃ</i> * <i>gāraṃ</i>	* <i>gāvo</i>
Instr. † <i>garā</i> * <i>gāvena</i>	<i>gobhi</i> <i>gohi</i>
Dat. <i>gārassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Abl. <i>gāvā</i> † <i>gāvasmā</i> † <i>gāvamha</i>	<i>gobhi</i> <i>gohi</i>
Gen. * <i>gāvassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Loc. <i>gāve</i> † <i>gāvamhi</i> † <i>gāvasmiṇ</i>	<i>gosu</i> * <i>gāvesu</i>

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, e.g. acc. sing. Skr. *rūyam* from *rai*, Pāli *rāyo* 'wealth'; acc. sing. Skr. *nāvam* from *nau*, Pāli *nāvā* 'a ship.'

## II. STEMS IN CONSONANTS.

STEMS IN *ar*, SKR. *ṛ*.*Satthā* 'teacher.'

SINGULAR.	PLURAL.
Nom. <i>satthā</i>	<i>satthāro</i>
Voc. <i>satthā sattha</i>	<i>satthāro</i>

	SINGULAR.	PLURAL.
Acc.	<i>satthāraṃ</i>	<i>satthāre</i> * <i>satthāro</i>
Instr.	<i>sattharā</i> * <i>satthunā</i> * <i>satthārā</i>	<i>satthārebhi</i> <i>satthārehi</i>
Dat.	<i>satthu</i> * <i>satthussa</i> * <i>satthuno</i>	<i>satthanaṃ</i> * <i>satthānaṃ</i> * <i>satthārānaṃ</i>
Abl.	<i>sattharā</i> <i>satthārā</i>	<i>sattharebhi</i> * <i>satthārebhi</i>
Gen.	<i>satthu</i> <i>satthussa</i>	<i>satthanaṃ</i> * <i>satthārānaṃ</i> * <i>satthānaṃ</i>
Loc.	<i>satthari</i>	<i>sattharesu</i> * <i>satthāresu</i>

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pitā</i> <i>pita</i>	<i>pitaro</i>
Acc.	<i>pitaraṃ</i>	<i>pitare</i> * <i>pitaro</i>
Instr.	<i>pitārā</i> * <i>pitunā</i>	<i>pitubhi</i> * <i>pitūhi</i> <i>pitarebhi</i>
Dat.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Abl.	<i>pitū</i> * <i>pitārā</i>	<i>pitubhi</i> * <i>pitūhi</i> * <i>pitarebhi</i> * <i>pitarehi</i>
Gen.	<i>pitū</i> * <i>pitussa</i> * <i>pituno</i>	<i>pitunnaṃ</i> <i>pitūnaṃ</i> <i>pitānaṃ</i> * <i>pitārānaṃ</i>
Loc.	<i>pitari</i>	<i>pitusu</i> * <i>pitūsu</i> * <i>pitaresu</i>

*Mātā* 'mother.'

	SINGULAR.	PLURAL.
Nom.	<i>mātā</i>	<i>mātaro</i>
Voc.	<i>māta</i> * <i>mātā</i>	<i>mātaro</i>
Acc.	<i>mātaraṃ</i>	<i>mātare</i> * <i>mātaro</i>
Instr.	<i>mātarā</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>mātūbhi</i> * <i>mātarebhi</i>
Dat.	<i>mātu</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātūnaṃ</i> * <i>mātunaṃ</i> <i>mātānaṃ</i> * <i>mātarānaṃ</i>
Abl.	<i>mātarā</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātubhi</i> * <i>mātūbhi</i> * <i>mātarebhi</i>
Gen.	<i>mātu</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātūnaṃ</i> * <i>mātunaṃ</i> <i>mātānaṃ</i> * <i>mātarānaṃ</i>
Loc.	<i>mātari</i> * <i>mātuyāṃ</i> <i>māt-</i> <i>yāṃ</i> * <i>mātuyā</i> * <i>mātyā</i>	<i>mātusu</i> * <i>mātūsu</i> * <i>mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* 'a friend.'

The word corresponds to the Skr. *sákhi*, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

## SINGULAR.

Nom.	<i>sakhā</i>	
Voc.	<i>sakhe sakhi sakhi sakhā sakha</i>	
Acc.	<i>sakhāraṃ sakhāyaṃ sakhānaṃ sakhaṃ</i>	
Instr.	<i>sakhinā</i>	
Dat.	<i>sakhissa sakhino</i>	
Abl.	<i>sakhinā</i>	
Gen.	<i>sakhissa sakhino</i>	
Loc.	<i>sakhe</i>	

## PLURAL.

Nom.	<i>sakhāyo sakhino sakhāno</i>	
Voc.	<i>sakhāyo sakhino sakhāno</i>	
Acc.	<i>sakhī sakhino sakhāyo sakhāno</i>	
Instr.	<i>sakharehi sakhārebhi sakhehi</i>	
Dat.	<i>sakhīnaṃ sakhārānaṃ</i>	
Abl.	<i>sakharehi sakhārebhi sakhehi</i>	
Gen.	<i>sakharānaṃ sakhārānaṃ sakhīnaṃ</i>	
Loc.	<i>sakkhāresu sakkhesu</i>	

## II. STEMS IN NASALS.

1) in *an*.

*Attan* 'self.'

## SINGULAR.

## PLURAL.

Nom.	<i>attā</i>		<i>attāno</i>	
Voc.	<i>atta *attā</i>		<i>attāno</i>	
Acc.	<i>attānaṃ *attanaṃ *attaṃ</i>		<i>attano *attāno</i>	
Instr.	<i>attanā *attena</i>		<i>*attanebhi *attebhi</i>	
Dat.	<i>attano</i>		<i>attanaṃ *attānaṃ</i>	
Abl.	<i>attanā †attasmā</i>		<i>*attanebhi *attebhi</i>	
Gen.	<i>attano</i>		<i>attanaṃ *attānaṃ</i>	
Loc.	<i>attani †attasmim attamhi</i>		<i>attanesu</i>	

The form *ātumā* is of comparatively rare occurrence. We find :

Acc. sing. *ātumānaṃ*

Nom. acc. plur. *ātumāno*

Gen. and dat. plur. *ātumānaṃ*.

*Brahman.*

	SINGULAR.		PLURAL.	
Nom.	<i>brahmā</i>		<i>brahmāno</i>	
Voc.	<i>brahme</i>		<i>brahmāno</i>	
Acc.	<i>brahmānaṃ</i>	* <i>brahmaṇ</i>	<i>brahmano</i>	* <i>brahmāno</i>
Instr.	<i>brahmunā</i>	<i>brahmanā</i>	* <i>brahmebhi</i>	
Dat.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Abl.	<i>brahmunā</i>	<i>brahmanā</i>	<i>brahmebhi</i>	
	† <i>brahmasmā</i>			
Gen.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunāṃ</i>	* <i>brahmānaṃ</i>
Loc.	<i>brahmuni</i>	<i>brahmani</i>	* <i>brahmesu</i>	
	† <i>brahmasmiṃ</i>			

*Rājan* 'king.'

	SINGULAR.		PLURAL.	
Nom.	<i>rājā</i>		<i>rājāno</i>	
Voc.	<i>rāja</i>	* <i>rājā</i>	<i>rājāno</i>	
Acc.	<i>rājānaṃ</i>	* <i>rājaṇ</i>	<i>rājano</i>	* <i>rājāno</i>
Instr.	<i>raññā</i>	<i>rājina</i>	* <i>rājena</i>	<i>rājubhi</i> * <i>rājūbhi</i> * <i>rājebhi</i>
Dat.	<i>rañño</i>	<i>rājino</i>	* <i>rājassa</i>	<i>raññaṃ</i> <i>rājunaṃ</i> * <i>rājānaṃ</i>
Abl.	<i>raññā</i>	† <i>rājamha</i>	<i>rājubhi</i>	* <i>rājūbhi</i> * <i>rājebhi</i>
Gen.	<i>rañño</i>	<i>rājino</i>	<i>rājassa</i>	<i>raññaṃ</i> <i>rājunaṃ</i> * <i>rājānaṃ</i>
Loc.	<i>rājini</i>	<i>raññi</i>	* <i>raññe</i>	<i>rājusu</i> * <i>rājūsu</i> * <i>rājesu</i>

*Yuvan* 'young.'

	SINGULAR.			
Nom.	<i>yurā</i>			
Voc.	<i>yura</i>	<i>yurā</i>	* <i>yurāna</i>	* <i>yuvānā</i>
Acc.	<i>yuvānaṃ</i>	* <i>yuvaṇ</i>		
Instr.	† <i>yūnā</i>	* <i>yuvānā</i>	* <i>yurena</i>	* <i>yuvanena</i>
Dat.	† <i>yūno</i>	* <i>yuvānassa</i>	* <i>yurassa</i>	
Abl.	† <i>yūno</i>	* <i>yuvānā</i>	† <i>yuvanasma</i>	
Gen.	† <i>yūno</i>	* <i>yurassa</i>	* <i>yuvānassa</i>	
Loc.	<i>yure</i>	<i>yuri</i>	† <i>yuvamhi</i>	† <i>yurasmiṃ</i>
	<i>yurāne</i>	† <i>yuvanasmiṃ</i>		

PLURAL.			
Nom.	<i>yuvāno</i>	* <i>yuvānā</i>	
Voc.	<i>yuvānā</i>		
Acc.	<i>yuve</i>	* <i>yuvāne</i>	* <i>yuvānā</i>
Instr.	<i>yuvānehi</i>	<i>yuvehi</i>	
Dat.	<i>yuvānānaṃ</i>	<i>yuvānaṃ</i>	
Abl.	<i>yuvānehi</i>	<i>yuvehi</i>	
Gen.	<i>yuvānānaṃ</i>	<i>yuvānaṃ</i>	
Loc.	<i>yuvānesu</i>	<i>yuvāsu</i>	<i>yuvesu</i>

*Sā* 'dog.'

SINGULAR.				PLURAL.	
Nom.	<i>sā</i>			<i>sāno</i>	* <i>sā</i>
Voc.	<i>sā</i>			<i>sāno</i>	<i>sā</i>
Acc.	<i>sānaṃ</i>	* <i>saṃ</i>		<i>sano</i>	* <i>sāno</i> * <i>sā</i> * <i>se</i>
Instr.	<i>sunā</i>	<i>sanā</i>	* <i>senā</i>	<i>sābhi</i>	
Dat.	* <i>sāya</i>	* <i>sassa</i>		<i>sānaṃ</i>	
Abl.	<i>sā</i>	† <i>sasmā</i>	† <i>samhā</i>	<i>sābhi</i>	
Gen.	* <i>sassa</i>			<i>sānaṃ</i>	
Loc.	<i>se</i>	† <i>sasmiṇ</i>	† <i>samhi</i>	<i>sāsu</i>	

Besides this, the following forms occur, and are declined as if belonging to the first declension :

*soṇo sūṇo svāṇo* and *survāno*. The fem. is *soṇī*.

*Pumā* [*puman*].

SINGULAR.				PLURAL.	
Nom.	<i>pumā</i>			<i>pumāno</i>	
Voc.	<i>pumaṃ</i>	<i>pumā</i>		<i>pumāno</i>	
Acc.	<i>pumānaṃ</i>	* <i>pumaṃ</i>		<i>pumune</i>	<i>pumāno</i>
Instr.	<i>pumunā</i>	* <i>pumānā</i>	* <i>pumenā</i>	<i>pumānehi</i>	
Dat.	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānaṃ</i>	
Abl.	<i>pumunā</i>			<i>pumānehi</i>	
Gen.	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānaṃ</i>	
Loc.	<i>pumane</i>	* <i>pume</i>		<i>pumāsu</i>	<i>pumesu</i>

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammaṃ*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

## 2) DECLENSION OF STEMS IN *mant vant*.

	SINGULAR MASC.		SINGULAR NEUT.
Nom.	<i>guṇarā</i> * <i>guṇavanto</i>		<i>guṇavaṃ</i>
Voc.	<i>guṇavaṃ</i> * <i>guṇarā</i> * <i>guṇava</i>		
Acc.	<i>guṇavantam</i> * <i>guṇavaṃ</i>		<i>guṇavaṃ</i>
Instr.	<i>guṇavatā</i> * <i>guṇavantena</i>		
Dat.	<i>guṇavato</i> * <i>guṇavantassa</i>		<i>guṇavassa</i>
Abl.	<i>guṇavatā</i>		
Gen.	<i>guṇavato</i> * <i>guṇavantassa</i>		<i>guṇavassa</i>
Loc.	<i>guṇavati</i> * <i>guṇavante</i>	†	<i>guṇavantasmim</i> † <i>guṇavantamhi</i>
PLURAL.			
Nom.	} <i>guṇavanto</i> * <i>guṇavantā</i>	<i>guṇavanti</i>	<i>guṇavantāni</i>
Voc.			
Acc.	* <i>guṇavante</i>	<i>guṇavanti</i>	<i>guṇavantāni</i>
Instr.	<i>guṇavantebhi</i> * <i>guṇavantehi</i>		
Dat.	<i>guṇavatam</i> * <i>guṇavantānam</i>		
Abl.	* <i>guṇavantebhi</i>		
Gen.	<i>guṇavatam</i> * <i>guṇavantānam</i>		
Loc.	<i>guṇavantesu</i>		

The corresponding feminine is made by adding *ī* to either the strong or weak form : *guṇavanti* or *guṇavati*. It is then declined like a form *ī*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gacchaṃ* or \**gacchanto*. Compare further :

Nom. sing. *arahā* and *araham* 'venerable.'

„ *mahā* *mahaṃ* \**mahanto* 'great.'

*Santo* P.P. to *atthi* 'to be.'

shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>santo</i>		<i>santo</i>
Acc.	<i>santaṃ</i>		<i>sante</i>
Instr.	<i>satā</i>	* <i>santena</i>	Instr. and Abl. <i>sabbhi</i> * <i>santehi</i>
Gen. and Dat.	<i>sato</i>	<i>santassa</i>	<i>sataṃ</i>
Loc.	<i>sati</i>		

*Bhavaṃ.*

	SINGULAR.		
Voc.	<i>bho</i>	<i>bhonta</i>	
Acc.	<i>bharantaṃ</i>	<i>bhotam</i>	
Instr.	<i>bharatā</i>	<i>bhotā</i>	<i>bharantena</i>
Gen. and Dat.	<i>bharato</i>	<i>bhoto</i>	<i>bharantassa</i>
Abl.	<i>bharatā</i>	<i>bhotā</i>	
	PLURAL.		
Nom.	<i>bharanto</i>	<i>bhonto</i>	<i>bharantā</i>
Voc.	<i>bharanto</i>	<i>bhonto</i>	<i>bhante</i>
Acc.	<i>bharante</i>	<i>bhonte</i>	

The fem. appears under the forms of :

*bharatī bhavantī bhotī* Fem. nom. plur. *bhotiyo*

### 3) STEMS IN *in*.

In this declension several stems have been combined in one system.

	SINGULAR.			PLURAL.	
Nom.	<i>daṇḍī</i>			<i>daṇḍino</i>	* <i>daṇḍī</i>
Voc.	<i>daṇḍī</i>			<i>daṇḍino</i>	* <i>daṇḍī</i>
Acc.	<i>daṇḍinaṃ</i>	<i>daṇḍiṃ</i>		* <i>daṇḍino</i>	<i>daṇḍī</i>
Instr.	<i>daṇḍinā</i>	* <i>daṇḍinā</i>		<i>daṇḍibhi</i>	* <i>daṇḍibhi</i>
Dat.	<i>daṇḍino</i>	* <i>daṇḍino</i>	* <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Abl.	<i>daṇḍinā</i>	† <i>daṇḍismā</i>	† <i>daṇḍimhā</i>	<i>daṇḍibhi</i>	* <i>daṇḍihi</i>
Gen.	<i>daṇḍino</i>	* <i>daṇḍino</i>	* <i>daṇḍissa</i>	<i>daṇḍinaṃ</i>	* <i>daṇḍinaṃ</i>
Loc.	<i>daṇḍini</i>	* <i>daṇḍini</i>	† <i>daṇḍimhi</i>	<i>daṇḍisu</i>	* <i>daṇḍisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dipiyo*, from *dipī* 'a panther.' ?

The word *atthi* 'a bone,' corresponding to Skr. *asthan* and *asthi*, shows the following forms :

	SINGULAR.		PLURAL.	
Nom.	<i>atthi</i>	* <i>atthim</i>	<i>atthāni</i>	<i>atthā</i>
Voc.	<i>atthi</i>	* <i>atthim</i>	<i>atthāni</i>	<i>atthā</i>
Acc.	<i>atthi</i>	* <i>atthim</i>	<i>atthāni</i>	<i>atthā</i>
Instr.	<i>atthina</i>		<i>atthibhi</i>	<i>atthihi</i>
Dat.	* <i>atthino</i>	* <i>atthissa</i>	<i>atthīnaṃ</i>	
Abl.	<i>atthina</i>	† <i>atthimhā</i>	† <i>atthismā</i>	<i>atthibhi</i>
Gen.	* <i>atthino</i>	* <i>atthisso</i>	<i>atthīnaṃ</i>	<i>atthihi</i>
Loc.	<i>atthini</i>	† <i>atthimhi</i>	<i>atthismim</i>	<i>atthisu</i>

#### NEUTERS IN *as* AND *us*.

##### *Mano* (*manas*).

	SINGULAR.	
Nom.	<i>mano</i>	* <i>manam</i>
Voc.	<i>mano</i>	* <i>manam</i>
Acc.	<i>mano</i>	* <i>manasaṃ</i> * <i>manam</i>
Instr.	<i>manasā</i>	* <i>manena</i>
Dat.	<i>manaso</i>	* <i>manassa</i>
Abl.	<i>manasā</i>	* <i>manā</i> † <i>manamhā</i>
Gen.	<i>manaso</i>	* <i>manassa</i>
Loc.	<i>manasi</i>	* <i>mane</i>

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* 'strength' instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* 'religious austerity' instr. *tapasā* and *tapena*.

The comparative in *yo* and *īyyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

#### NEUTERS IN *us*.

##### *Āyu* 'life.'

	SINGULAR.		PLURAL.	
Nom.	<i>āyu</i>	* <i>āyum</i>	<i>āyūni</i>	* <i>āyū</i>
Voc.	<i>āyu</i>	* <i>āyum</i>	<i>āyūni</i>	* <i>āyū</i>

	SINGULAR.		PLURAL.	
Acc.	<i>āyu</i>	* <i>āyūṃ</i>	<i>āyūni</i>	* <i>āyū</i>
Instr.	<i>āyusā</i>	* <i>āyunā</i>	* <i>āyūhi</i>	
Dat.	* <i>āyussa</i>	* <i>āyuno</i>	* <i>āyūnaṃ</i>	‡ <i>āyusaṃ</i>
Abl.	<i>āyusā</i>	* <i>āyunā</i>	* <i>āyūhi</i>	
Gen.	* <i>āyussa</i>	* <i>āyuno</i>	<i>āyūnaṃ</i>	‡ <i>ayusaṃ</i>
Loc.	<i>āyusi</i>	* <i>āyuni</i>	* <i>āyūsu</i>	

For the different endings of the ablative sing. *to* can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

### § 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are :

*tara iyo* and *tama iṭṭha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpiṭṭho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

*iṭṭhatara* as in e.g. *pāpiṭṭhataro*.

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *iṭṭha*, which are attached to other adjectives from a different root, e.g. :

<i>vuddho</i> 'old'	<i>jeyyo</i>	<i>jetṭho</i>
<i>pasattho</i> 'excellent'	<i>seyyo</i>	<i>setṭho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nediṭṭho</i>
<i>bālho</i> 'strong'	<i>sādhiyo</i>	<i>sādhiṭṭho</i>
<i>appo</i> 'small'	<i>kaniyo</i>	<i>kanitṭho</i>
<i>yuvā</i> 'young' }		

The themes in *vat* and *mat* drop of course this termination before affixing *iyo iṭṭho*.

<i>guṇavā</i> 'excellent'	<i>guṇiyo</i>	<i>guṇiṭṭho</i>
<i>satimā</i> 'thoughtful'	<i>satiyo</i>	<i>satiṭṭho</i>
<i>dhittimā</i> 'courageous'	<i>dhitiyo</i>	<i>dhitiṭṭho</i>
<i>rūparā</i> 'beautiful'	<i>rūpiyo</i>	<i>rūpiṭṭho</i>

## II. DECLENSION OF PRONOUNS.

## 1) PERSONAL PRONOUNS.

## 1st Person.

	SINGULAR.		PLURAL.
Nom.	<i>ahaṃ</i>		<i>mayāṃ amhe</i>
Acc.	<i>maṃ mamaṃ</i>		<i>amhe amhākaṃ</i>
Instr.	<i>mayā</i>		<i>amhehi</i>
Dat.	<i>mayhaṃ mama mamaṃ</i>	<i>amhaṃ</i>	<i>amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Abl.	<i>mayā</i>		<i>amhehi asmā</i>
Gen.	<i>mama mayhaṃ mamaṃ</i>	<i>amhaṃ</i>	<i>amhākaṃ asmā-</i> <i>amhaṃ kaṃ</i>
Loc.	<i>mayi</i>		<i>amhesu asmāsu</i>

Enclitic forms are :

*me* for the instr. dat. and gen. sing.

*no* for the acc. dat. and gen. plur.

## 2nd Person.

	SINGULAR.		PLURAL.
Nom.	<i>taṃ tuvaṃ taṃ</i>		<i>tumhe</i>
Acc.	<i>taṃ tuvaṃ taṃ</i>	<i>tavaṃ</i>	<i>tumhe tumhākaṃ</i>
Instr.	<i>tvāya tayā</i>		<i>tumhehi</i>
Dat.	<i>tuyhaṃ tara</i>	<i>tumhaṃ tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Abl.	<i>tvayā tayā tā</i>		<i>tumhehi</i>
Gen.	<i>tuyhaṃ tara</i>	<i>tumhaṃ tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Loc.	<i>tvayi tayi</i>		<i>tumhesu</i>

Enclitic forms are :

*te* for the instr. dat. and gen. sing., and

*vo* for the acc. dat. and gen. plur.

## PRONOUN OF THE 3RD PERSON.

	SINGULAR.	
	Masc. and Neut.	Fem.
Nom.	<i>so sa taṃ (tad)</i>	<i>sā</i>
Acc.	<i>taṃ taṃ (tad)</i>	<i>taṃ</i>
Instr.	<i>tena</i>	<i>tāya</i>

## SINGULAR.

	Masc. and Neut.		Fem.
Dat.	<i>tassa assa</i>	<i>tāya tassā tassayā tissā</i>	<i>tissayā assā</i>
Abl.	<i>tasmā tamhā asmā amhā</i>	<i>tāya</i>	
Gen.	<i>tassa assa</i>	<i>tāya tassā tassayā tissā</i>	<i>tissayā assā</i>
Loc.	<i>tasmiṃ tamhi asmiṃ</i>	<i>tāyaṃ tassāṃ tissāṃ assāṃ</i>	

## PLURAL.

	Masc. and Neut.		Fem.
Nom.	<i>te tāni</i>	<i>tā</i>	<i>tāyo</i>
Acc.	<i>te tāni</i>	<i>tā</i>	<i>tāyo</i>
Instr.	<i>tehi</i>	<i>tāhi</i>	
Dat.	<i>tesaṃ tesānaṃ</i>	<i>tāsaṃ tāśānaṃ</i>	
Abl.	<i>tehi</i>	<i>tāhi</i>	
Gen.	<i>tesaṃ tesānaṃ</i>	<i>tāsaṃ tāśānaṃ</i>	
Loc.	<i>tesu</i>	<i>tāsu</i>	

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *ahaṃ* and *tvam*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā*, *ātumā* can be used reflexively in place of the three personal pronouns.

*attano āsane yeva attānaṃ dassesi* 'showed himself too in his own seat.' *rakkhituṃ sakaṃ attānaṃ* 'to save his own life.'

## 2) DEMONSTRATIVE PRONOUNS.

1) *Eso esa etaṃ (etad)* 'this' declined like *so sā saṃ*.

2) *ayaṃ* 'this' used adjectively and substantively.

## SINGULAR.

	Masc. and Neut.		Fem.
Nom.	<i>ayaṃ idaṃ</i>	<i>imaṃ</i>	<i>ayaṃ</i>
Acc.	<i>imaṃ idaṃ</i>		<i>imaṃ</i>

SINGULAR.			
Masc. and Neut.		Fem.	
Instr.	<i>anena iminā</i>	<i>aminā</i>	<i>imāya</i>
Dat.	<i>assa imassa</i>		<i>assā assāya imissā imissā- ya imāya</i>
Abl.	<i>asmā imasmā</i>	<i>imamhā</i>	<i>imāya</i>
Gen.	<i>assa imassa</i>		like dat.
Loc.	<i>asmiṇ imasmiṇ</i>	<i>imamhi</i>	<i>assaṃ imissaṃ imāyaṃ</i>
PLURAL.			
Masc. and Neut.		Fem.	
Nom.	<i>ime imāni</i>	<i>imā</i>	<i>imāyo</i>
Acc.	<i>ime imāni</i>	<i>imā</i>	<i>imāyo</i>
Instr.	<i>ehi imehi</i>	<i>imāhi</i>	<i>imābhi</i>
Dat.	<i>esaṃ esānaṃ imesaṃ imesānaṃ</i>	<i>imāsaṃ</i>	<i>imāsānaṃ</i>
Abl.	<i>ehi emehi</i>	<i>imāhi</i>	
Gen.	<i>esaṃ esānaṃ imesaṃ imesānaṃ</i>	<i>imāsaṃ</i>	<i>imāsānaṃ</i>
Loc.	<i>esu imesu</i>	<i>imāsu</i>	

## Amu.

SINGULAR.			
Masc. and Neut.		Fem.	
Nom.	<i>asu aduṇ</i>	<i>asu</i>	
Acc.	<i>amuṇ aduṇ</i>	<i>amuṇ</i>	
Instr.	<i>amunā</i>	<i>amuyā</i>	
Dat.	<i>amussa adussa</i>	<i>amussā</i>	<i>amuyā</i>
Abl.	<i>amusmā amumhā</i>	<i>amuyā</i>	
Gen.	<i>amussā adussā</i>	<i>amussā</i>	<i>amuyā</i>
Loc.	<i>amumhi amusmiṇ</i>	<i>amussaṃ</i>	<i>amuyaṃ</i>
PLURAL.			
Masc. and Fem.		Neut.	
Nom.	<i>amū amuyo</i>	<i>amū</i>	<i>amūni</i>
Acc.	<i>amū amuyo</i>	<i>amū</i>	<i>amūni</i>
Instr.	<i>amūbhi</i>	<i>amūhi</i>	
Dat.	<i>amūsāṃ</i>	<i>amūsānaṃ</i>	
Abl.	<i>amūbhi</i>	<i>amūhi</i>	
Gen.	<i>amūsāṃ</i>	<i>amūsānaṃ</i>	
Loc.		<i>amūsu</i>	

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enaṃ*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

## 3) RELATIVE PRONOUN.

SINGULAR.				
	Masc. and Neut.		Fem.	
Nom.	<i>yo</i>	<i>yaṃ (yad)</i>	<i>yā</i>	
Acc.	<i>yaṃ</i>	<i>yaṃ</i>	<i>yāṃ</i>	
Instr.	<i>yena</i>		<i>yāya</i>	
Dat.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Abl.	<i>yasmā</i>	<i>yamhā</i>	<i>yāya</i>	
Gen.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Loc.	<i>yasmiṃ</i>	<i>yamhi</i>	<i>yassaṃ</i>	<i>yāyaṃ</i>

PLURAL.				
	Masc. and Neut.		Fem.	
Nom.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Acc.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Instr.	<i>yehi</i>		<i>yāhi</i>	
Dat.	<i>yesaṃ</i>		<i>yāsaṃ</i>	
Abl.	<i>yehi</i>		<i>yāhi</i>	
Gen.	<i>yesaṃ</i>		<i>yāsaṃ</i>	
Loc.	<i>yesu</i>		<i>yāsu</i>	

*so*, *ayaṃ* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yaṃ*, the instr. *yena*, the abl. *yasmā*, and the loc. *yasmiṃ*.

## 4) INTERROGATIVE PRONOUN.

Masc. *ko*, neut. *kiṃ*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismiṃ* *kimhi* by the side of *kasmiṃ* *kamhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

## 5) INDEFINITE PRONOUNS.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.		
	Masc. and Neut.	Fem.
Nom.	<i>koci</i>	<i>kiñci</i>
Acc.	<i>kañci</i>	<i>kāci</i>

SINGULAR.		
Masc. and Neut.		
Instr.	<i>kenaci</i>	
Dat.	<i>kassaci</i>	
Abl.	<i>kasmaci</i>	
Gen.	<i>kassaci</i>	
Loc.	<i>kasmici</i>	<i>kismici</i>
PLURAL.		
Masc. and Fem.		Neut.
	<i>keci</i>	<i>kanici</i>

*sayam* 'self, oneself,' and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

## § 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus:

*maḍḍiyo* 'mine,' *maṃṃāko* 'mine,' √*mad*; *amhaddiyo* 'our,' √*amhad*; and in combination with *diso* and *di*, interchangeable with the form *ṇiso*, standing for Skr. *dr̥ṣ*, we find *mādiso* 'like me,' *etadiso* 'like that,' *īdiso* and *īdī* 'like this,' *kīdiso* and *kīdī* 'like what?'

From the stems:

*ta ka ya* are formed the adjectives

*tati kati yati*, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

*ya ka*, with the suffixes *tara tama*, we find *yataro yatamo* 'which,' and *kataro katamo* 'what, which?' and from *i*: *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, e.g.

*añño aññataro aññatamo* 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

'higher'; *adharo* 'inferior'; *ubhayo* 'both'; *aparo paro* 'other'; *dakkhiṇo* 'right'; *pubbo* 'former'; *visso* 'all'; and *sabbo* 'all, every.'

Some few of these words form their cases also according to the nominal declension.

## § 20. NUMERALS.

### CARDINALS.

- 1 *eko ekā ekaṃ*
- 2 *dve duve ubho* (for all 3 genders)
- 3 *tayo tisso tīṇi*
- 4 *cattāro (caturo) catasso cattāri*
- 5 *pañca*
- 6 *cha (chal)*
- 7 *satta*
- 8 *aṭṭha*
- 9 *nava*
- 10 *dasa*
- 11 *ekarasa ekādasā*
- 12 *bārasa dvādasā*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcadasa paṇṇarasa pannarasa*
- 16 *soḷasa sorasa*
- 17 *sattadasa sattarasa*
- 18 *aṭṭhādasā aṭṭhārāsā*
- 19 *ekūnarīsati ekūnarīsam*
- 20 *vīsati vīsam*
- 21 *ekarīsati ekarīsam*
- 22 *dvārīsati bārīsati*
- 23 *terīsati*
- 24 *caturīsati*
- 25 *pañcarīsati*
- 26 *chabbīsati*
- 27 *sattabīsati sattavīsati*
- 28 *aṭṭhavīsam*

## CARDINALS.

29	<i>ekūnatimsaṃ ekūnatimsati</i>
30	<i>tiṃsa tiṃsati</i>
31	<i>ekatimsa</i>
32	<i>dvattimsa</i>
40	<i>cattālīsaṃ cattālīsati</i>
	<i>tālīsaṃ tālīsa</i>
50	<i>paññaṣa paññaṣaṃ paññaṣa</i>
60	<i>sattṭhi</i>
70	<i>sattati</i>
80	<i>asīti</i>
90	<i>navuti</i>
100	<i>sataṃ</i>
200	<i>bāsataṃ dvāsataṃ</i>
1,000	<i>sahassaṃ</i>
10,000	<i>dasasahassaṃ nahutaṃ</i>
100,000	<i>satasahassaṃ lakkhaṃ</i>
1,000,000	<i>dasasatasahassaṃ</i>
100,000,000	<i>koṭi</i>

From *koṭi* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koṭi*, *pakoṭi koṭippakoṭi* and *nahutaṃ ninnahutaṃ akkhohinī* and *bindu*, the succeeding numerals are neuters in *aṃ*. The last numeral given is *asaṅkheyyaṃ* = 10,000,000<sup>20</sup>.

In combination with *ūna* 'deficient, less,' the *eka* is in some instances omitted, as *ūnasattasataṃ* '699.'

*addhiko* 'exceeding, surpassing,' is used sometimes to denote the higher number, e.g. : *sattādhikavīsa* '27,' i.e. 7 exceeding 20 ; *aṭṭhārasādhikaṃ dvīsataṃ* '218.'

The following forms of numerals ought to be noticed.

25	<i>pañnavīsati</i>	<i>pañcavīsati</i>
44	<i>cuttālīsaṃ</i>	<i>cattālīsaṃ</i>
56	<i>chappaññaṣa</i>	
84	<i>cullāsīti</i>	<i>caturāsīti</i>

Fractionals are :

*aḍḍho aḍḍho* '½'; *diyaddho divaddho*, '1½'; *aḍḍhateyyo aḍḍhatiyo* '2½'; *aḍḍhuddho* '3½.'

Other combinations with *aḍḍho* are frequent, e.g. *dasaddha-sata* '500'; *aḍḍhatelasasata* '1250.'

*catuṭṭhamso* ' $\frac{1}{4}$ .'

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used: *ekakkhattum* 'once,' *soḷasakkhattum* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

*ekadhā* 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho*, *guṇo* and *aṅgiko*: *aṭṭhavidho* 'eightfold'; *navaviddho* 'ninefold'; *sattaguṇo* 'sevenfold'; *aṭṭhaṅgiko* 'eightfold'; *pañcaṅgiko* 'fivefold.'

#### DECLENSION OF THE CARDINALS.

	<i>eka.</i>	
	Masc. and Neut.	Fem.
Nom.	<i>eko</i>	<i>ekaṃ</i>
Voc.	<i>eka</i>	<i>eka</i>
Acc.	<i>ekaṃ</i>	<i>ekaṃ</i>
Instr.		<i>ekena</i>
Dat.		<i>ekassa</i>
Abl.	<i>ekasmā</i>	<i>ekamhā</i>
Gen.		<i>ekassa</i>
Loc.	<i>ekasmiṃ</i>	<i>ekamhi</i>
		<i>ekissaṃ</i>
		<i>ekāyaṃ</i>

The plur. *eke* 'some,' follows the analogy of *sabba*.

*ubho*

(For all three genders.)

Nom. Acc. Voc.	<i>ubho</i>	
Inst. Abl.	<i>ubhohi</i>	<i>ubhehi</i>
Dat. Gen.	<i>ubhinnaṃ</i>	
Loc.	<i>ubhosu</i>	<i>ubhesu</i>

*ubho* is in form a dual corresponding to Skr. *ubhau*. The declension is very irregular.

*dve, duve.*

Nom. Voc. Acc.	<i>dve</i>	<i>duve</i>
Instr. Abl.	<i>dvihi</i>	<i>dviḥhi</i>
Dat. Gen.	<i>dvinnaṃ</i>	<i>duvinnam</i>
Loc.	<i>dvisu</i>	

	ti.		
	Masc. and Neut.		Fem.
Nom.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Acc.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Instr. Abl.	<i>tīhi</i>	<i>tībhi</i>	<i>tīhi tībhi</i>
Dat. Gen.	<i>tiṇṇaṃ</i>	<i>tiṇṇannaṃ</i>	<i>tissannaṃ tissaṃ</i>
Loc.	<i>tīsu</i>	<i>tissu</i>	<i>tīsu tissu</i>

*catur.*

	Masc. and Neut.			Fem.
Nom. Voc. Acc.	<i>cattāro</i>	<i>caturō</i>	<i>cattāri</i>	<i>catasso</i>
Instr. Abl.	<i>catubbhi</i>	<i>catūhi</i>	<i>catūbhi</i>	<i>catubbhi catūbhi</i>
Dat. Gen.	<i>catunnaṃ</i>			<i>catassannaṃ</i>
Loc.	<i>catusu</i>	<i>catūsu</i>		<i>catusu catūsu</i>

*pañca, cha.*

	Masc. Fem. Neut.	Masc. Fem. Neut.
Nom.	<i>pañca</i>	<i>cha</i>
Instr. Abl.	<i>pañcahi</i>	<i>chahi</i>
Gen. Dat.	<i>pañcannaṃ</i>	<i>channaṃ</i>
Loc.	<i>pañcasu</i>	<i>chasu</i>

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

*loke ekasatthiyā arahantesu jātesu* 'when there were 61 arhats in the world'; *satthiṃ arahatiṃ aka* 'made sixty converts'; *lenāni atthasatthiyo* '68 cells.'

The gen. and dat. of *vīsaṃ*, *tiṃsa*, *paññāsa* are given respectively as *vīsāya*, *tiṃsāya*, *paññāsāya*.

*sataṃ* and the higher numerals are declined like neuters in *aṃ*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *sataṃ mulānaṃ* 'a hundred roots'; *accharānaṃ sahaṣsaṃ* '1000 nymphs.'

2) As last part of a compound: *gāthāsataṃ* 'a hundred stanzas.'

3) With a noun in the sing. in comp.: *chachattālīsasataṃ vassaṃ atikkamma* 'after the lapse of 146 years.'

4) As first part of a compound the whole in the plural: *sahasajatilā* '1000 jaṭilas.'

## THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *ī*, the neuter in *aṃ*.

For the ordinal of one, *paṭhamo*, *paṭhamā*, *paṭhamam* is used.

From *dva* and *ti* we have *dutiyo* fem. *dutiya*, neut. *dutiyam*; *tatiyo* fem. *tatiya*, neut. *tatiyam*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho*, *pañcatho*, *chaṭṭho*, *sattho*.

For '4' a form *turiyo* with the fem. *turiyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcamo* '5th'; *dasamo* '10th'; *soḷasamo* '16th'; *ekūnarīsatiṃso* '19th'; *ekavīsatiṃso* '21st'; *tiṃsatiṃso* '30th'; *saṭṭhiṃso* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a* :—

*pañcadaso* '15th'; *vīsō* '20th'; *ekavīsō* '21st'; *terīsō* '23rd'; *ekūnatimso* '29th'; *tiṃso* '30th'; *cattālīsō* '40th'; *paññaso* '50th'; *saṭṭho* '60th'; *sattato* '70th'; *asīto* '80th'; *navuto* '90th.'

The ordinal for 100 is *satamo*, and with the fuller superlative suffix *satatamo*, just as for 1000 *sahassamo* and *sahassatamo*.

The fem. of some of the ordinals is used to designate the day of the month, e.g. :—

*pañcamī* 'the fifth day of the half month.'

*ekādasi* 'the eleventh day of the half month.'

*pañcadasi* 'the fifteenth day of the half month.'

## § 21. THE VERB.

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class :

1) *bhavādi*, i.e. 'bhū and the other verbs,' or 'having bhū at the beginning.'

2) *rudhādi*.

3) *divādi*.

4) *srādi*.

5) *kiyādi*.

6) *taṇādi*.

7) *curarādi*.

FIRST CLASS : It consists of the following divisions :

1) The root ending in *i* or *u* is gunated, and *a* added :  
√*bhu bhava*.

2) To the root ending in a consonant an *a* is added, e.g. √*pac* + *a* = *paca* 'to cook'; further, √*tud* 'to gnaw'; √*nud* 'to remove'; √*likh* 'to write'; √*phus* 'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. √*yā* 'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class : √*rudh*, *rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied : √*div*, *dibbati* 'to play.'

THE FOURTH CLASS adds *ṇu nā ṇa* to the root : √*ṇoti* *pāpuṇāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel : √*kiṇāti* 'to buy'; √*dhunāti* 'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal : √*tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root : √*corayati*

Every verb is supposed to have two voices with separate endings : the *parassapadaṃ* or transitive, and *attanopadaṃ* or intransitive. The *attanopadaṃ* is very restricted in its use, and it is therefore difficult to give the *attanopadaṃ* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadaṃ*, or though less frequently of the *parassapadaṃ* to this base.

The tenses of the Pāli verb are :

## SPECIAL TENSE

- 1) *Present* (*vattāmānā*), and derived from it two modes: *Optative* (*sattamī*); *Imperative* (*pañcamī*); and the *Participle Present* as verbal adjective.
- 2) *Imperfect* (*hīyattanī*).

## GENERAL TENSES

- 1) *Perfect* (*parokkhā*).
- 2) *Aorist* (*ajjatanī*).
- 3) *Future* (*bhavissanti*).
- 4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versā*.

A verb can appear in different classes without, however, changing its meaning, e.g. *tiṭṭhati* and *thāti* 'to stand'; *dadāti*, *deti* and *dajjati* 'to give'; *vadati*, *vadeti*, *vajjati* and *vajjeti* 'to speak.'

Other roots appear in different classes with a differentiation of meaning, such as, e.g. : *√vid*, *vidati* 'to know'; *vindati* 'to find, to get'; and *vijjati* 'to be, to exist.'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

## I. THE PRESENT SYSTEM.

The endings are the following :

## PRESENT PARASSAPADAM.

- |              |                |
|--------------|----------------|
| 1) <i>mī</i> | 1) <i>mā</i>   |
| 2) <i>si</i> | 2) <i>thā</i>  |
| 3) <i>ti</i> | 3) <i>anti</i> |

## PRESENT ATTANOPADAM.

- |              |                    |
|--------------|--------------------|
| 1) <i>e</i>  | 1) <i>mhe</i>      |
| 2) <i>se</i> | 2) <i>rhe</i>      |
| 3) <i>te</i> | 3) <i>ante are</i> |

## IMPERATIVE PARASSAPADAM.

1) <i>mi</i>	1) <i>ma</i>
2) — <i>hi</i>	2) <i>tha</i>
3) <i>tu</i>	3) <i>antu</i>

## OPTATIVE PARASSAPADAM.

1) <i>e</i> <i>eyyāmi</i>	1) <i>eyyāma</i>
2) <i>e</i> <i>eyyāsi</i>	2) <i>eyyātha</i>
3) <i>e</i> <i>eyya</i>	3) <i>eyyūṇ</i>

## IMPERATIVE ATTANOPADAM.

1) <i>e</i>	1) <i>āmase</i>
2) <i>ssu</i>	2) <i>rho</i>
3) <i>taṇ</i>	3) <i>antaṇ</i>

## OPTATIVE ATTANOPADAM.

1) <i>eyyaṇ</i>	1) <i>eyyāmhe</i>
2) <i>etho</i>	2) <i>eyyacho</i>
3) <i>etha</i>	3) <i>eraṇ</i>

We best divide the verbs into the following classes :

- 1) *Verbs which affix the endings given above without intervening vowel.*
- 2) *Reduplicating class.*
- 3) *Nasal class.*
- 4) *a- class.*
- 5) *ya- class.*

I. The ROOT CLASS of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jeti* for *jayati*, or derivatives such *āpādeti* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms :

$\sqrt{i}$		$\sqrt{ya}$	
Sing. <i>emi</i>	Plu. <i>ema</i>	Sing. <i>yāmi</i>	Plu. <i>yāma</i>
„ <i>esi</i>	„ <i>etha</i>	„ <i>yāsi</i>	„ <i>yātha</i>
„ <i>eti</i>	„ <i>enti, yanti</i>	„ <i>yāti</i>	„ <i>yanti</i>

Like *emi*, *semi* ‘to lie down.’ The third person *attanopadaṇ* occurs as

Sing. *sete*      Plur. *sente*

Verbs following the analogy of *yāti* are, *vāti* ‘to blow’; *pāti* ‘to protect’; *bhāti* ‘to shine.’

Besides the forms, according to the reduplicating class, of  $\sqrt{dā}$  ‘to give’ and  $\sqrt{thā}$  ‘to stand,’ we have *deti*  $\sqrt{thāti}$ , which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya*, *ava* follows this class, e.g. :

*hoti*, a contracted form of *bharati*,  $\sqrt{bh\bar{u}}$  'to exist,' which shows the following forms :

Sing. <i>homi</i>	Plur. <i>homa</i>
„ <i>hosi</i>	„ <i>hotha</i>
„ <i>hoti</i>	„ <i>honti</i>

$\sqrt{br\bar{u}}$  'to speak' exhibits besides the form *bravīti*, a contracted form *brūti*.

Sing. <i>brūmi</i>	Plur. <i>brūma</i>
„ <i>brūsi</i>	„ <i>brūtha</i>
„ <i>brūti</i>	„ <i>bravanti</i>

The ATTANOPADAM is

Sing. <i>brave</i>	Plur. <i>brūmhe</i>
„ <i>brūse</i>	„ <i>brūvhe</i>
„ <i>brūte</i>	„ <i>bravante</i>

The most important verb of this division is  $\sqrt{as}$  'to be.'

Sing. <i>asmi</i> <i>amhi</i>	Plur. <i>asma</i> <i>amha</i>
„ <i>asi</i> <i>ahi</i>	„ <i>attha</i>
„ <i>atthi</i>	„ <i>santi</i>

Single forms following the first class are, e.g. :

III. p. sing. *vatti*  $\sqrt{vac}$  'to speak,' at the side of *vacati* and *vadati*.

III. p. sing. *hanti*,  $\sqrt{han}$  'to strike.'

III. p. pl. *duhanti*,  $\sqrt{duh}$  'to milk.'

III. p. pl. *lihanti*,  $\sqrt{lih}$  'to lick.'

III. p. sing. att. *hanute*,  $\sqrt{hnu}$  'to conceal oneself.'

## II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are :

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.<sup>1</sup>

<sup>1</sup> The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

*dadāti*, √*dā* 'to give.'

*dadhāti*, *dahāti* √*dhā* 'to put.'

*tiṭṭhāti*, √*thā* 'to stand.'

*jahāti*, √*hā* 'to leave.'

*juhoti*, √*hu* 'to sacrifice.'

*pibati*, or *pirati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows :

√ <i>dā</i>	
Sing. <i>dadāmi</i>	Plur. <i>damma</i>
„ <i>dadāsi</i>	„ <i>dattha</i>
„ <i>dadāti</i>	„ <i>dadanti</i>

In analogy with the first pers. plu. a new singular was created, viz. : *dammi*, *dasi*, *dati*.

Besides these forms we have :

*dajjati* according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadaṃ* only a few forms can be quoted, viz. : I. sing. *dade* and I. plur. *dadāmase*.

√ <i>thā</i>	
Sing. <i>tiṭṭhāmi</i>	Plur. <i>tiṭṭhāma</i>
„ <i>tiṭṭhasi</i>	„ <i>thātha tiṭṭhatha</i>
„ <i>tiṭṭhati</i>	„ <i>tiṭṭhanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve :

√ <i>su</i> 'to hear.'	
Sing. <i>suṇomi</i> , <i>suṇāmi</i>	Plur. <i>suṇoma</i> , <i>suṇāma</i>
„ <i>suṇosi</i> , <i>suṇasi</i> <i>suṇāsi</i>	„ <i>suṇotha</i> , <i>suṇatha</i>
„ <i>suṇoti</i> , <i>suṇati</i>	„ <i>suṇanti</i>

In the same way  $\sqrt{\text{tan}}$  'to stretch' is conjugated, of which the *attanopadaṃ* occurs as :

Sing. <i>tanve</i>	Plur. <i>tanumhe</i>
„ <i>tanuse</i>	„ <i>tanuṃhe</i>
„ <i>tanute</i>	„ <i>tanvante</i>

$\sqrt{\text{ki}}$  'to buy' has only the forms in *ā kiṇāmi*.

The most important verb belonging to this class is  $\sqrt{\text{kar}}$  'to make.'

Sing. <i>karomi kummi</i>	Plur. <i>karoma</i>
„ <i>karosi</i>	„ <i>karotha</i>
„ <i>karoti</i>	„ <i>karonti</i>

The *attanopadaṃ* shows the following forms :

Sing. <i>kubbe</i>		
„ <i>kubbase</i>	<i>kuruse</i>	
„ <i>kubbate</i>	<i>kurute</i>	<i>kubbati</i>
Plur. <i>kubbāmhe</i>	<i>kurumhe</i>	
„ <i>kubbāṃhe</i>	<i>kuruṃhe</i>	
„ <i>kubbante</i>	<i>kurunte</i>	

IV. THE *a* CLASS: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take :

$\sqrt{\text{bhu}}$  'to be, to exist.'

Sing. <i>bhavāmi</i>	Plur. <i>bhavāma</i>
„ <i>bhavasi</i>	„ <i>bhavatha</i>
„ <i>bhavati</i>	„ <i>bhavanti</i>

The *attanopadaṃ* is

Sing. <i>bhave</i>	Plur. <i>bhavāmhe</i>
„ <i>bhavase</i>	„ <i>bhavāṃhe</i>
„ <i>bhavate</i>	„ <i>bhavante</i>

A consonantal stem is  $\sqrt{tud}$  'to push,' which is conjugated exactly like *bhavati*.<sup>1</sup>

$\sqrt{rudh}$  'to restrain' has the following forms:

Sing.	<i>rundhāmi</i>	and	<i>rundhīmi</i>
„	<i>rundhasi</i>	„	<i>rundhīsi</i>
„	<i>rundhati</i>	„	<i>rundhīti</i>
Plur.	<i>rundhāma</i>	„	<i>rundhīma</i>
„	<i>rundhatha</i>	„	<i>rundhītha</i>
„	<i>rundhanti</i>	„	<i>rundhīnti</i>

A few verbs form their present tense by adding *echa* to the root, e.g.  $\sqrt{gam}$  'to go,' *gacchāmi*.

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE *ya* CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g.:

$\sqrt{div}$	+	<i>ya</i>	=	<i>dibbati</i>
$\sqrt{siv}$	+	<i>ya</i>	=	<i>sibbati</i>
$\sqrt{yudh}$	+	<i>ya</i>	=	<i>yujjhati</i>

## § 22. MODES OF THE PRESENT TENSE.

1) IMPERATIVE: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve:

$\sqrt{i}$  'to go.'

I. sing.	<i>emi</i>	I. plur.	<i>ema</i>
II. „	<i>chi</i>	II. „	<i>etha</i>
III. „	<i>etu</i>	III. „	<i>entu</i>

<sup>1</sup> The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

√*as* 'to be.'

I. sing. <i>asmi</i>	I. plur. <i>asma</i>
II. „ <i>āhi</i>	II. „ <i>attha</i>
III. „ <i>atthu</i>	III. „ <i>santu</i>

√*dā* 'to give.'

An imperative can be formed from all the stems in use, e.g. :

II. sing. <i>dehi dadāhi dajja</i>	II. plur. <i>detha dadātha</i>
------------------------------------	--------------------------------

The *attanopadam* has the following forms :

I. sing. <i>dade</i>	I. plur. <i>dadāmase</i>
II. „ <i>dadassu</i>	II. „ <i>dadarho</i>
III. „ <i>dadataṃ</i>	III. „ <i>dadantaṃ</i>

√*kr* 'to make.'

II. sing. <i>kuru karohi</i>	II. plur. <i>karotha</i>
III. „ <i>karotu kurutu</i>	III. „ <i>karontu kubbantu</i>

ATTANOPADAM.

I. sing. <i>kubbe</i>	I. plur. <i>kubbāmase</i>
II. „ <i>kurussu</i>	II. „ <i>kururho</i>
III. „ <i>kurutaṃ</i>	III. „ <i>kubbantaṃ</i>

√*bhu*.

II. sing. <i>bhava bhavāhi</i>	II. plur. <i>bhavatha</i>
III. „ <i>bhavatu</i>	III. „ <i>bhavantu</i>

ATTANOPADAM.

II. sing. <i>bhavassu</i>	II. plur. <i>bhavarho</i>
III. „ <i>bhavataṃ</i>	III. „ <i>bhavantaṃ</i>

√*gam* 'to go.'

The imperative is formed also from all the stems in use, e.g. :

II. sing. <i>gaccha, gacchāhi, ghamma, ghammahi</i>
---

2) OPTATIVE: It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve :

√*bhu*.

I. sing. <i>heyyāmi, bhaveyya</i>	I. plur. <i>heyyāma</i>
<i>huceyya, bhare</i>	

II. sing. <i>heyyāsi</i>	II. plur. <i>heyyātha</i>
III. „ <i>heyya</i>	III. „ <i>heyyuṇ</i>

## ATTANOPADAṂ.

I. sing. <i>bhave, bhaveyyāmi</i>	I. plur. <i>bhaveyyāmhē</i>
II. „ <i>bhavetho</i>	II. „ <i>bhaveyyavho</i>
III. „ <i>bhavetha</i>	III. „ <i>bhaveram.</i>

## √as.

I. sing. <i>assaṇ</i>	I. plur. <i>assāma</i>
II. „ <i>assa</i>	II. „ <i>assatha</i>
III. „ <i>assa, siyā</i>	III. „ <i>assu siyuṇ</i>

## √kr.

I. <i>kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi</i>
II. „ <i>kareyyasi, „ kubbeyyasi, „ kayirāsi</i>
III. „ <i>kareyya, „ kubbeyya, „ kayirā</i>
I. <i>kareyyāma, kubbeyyāma, kayirāma</i>
II. <i>kareyyātha, kubbetha, kayirātha</i>
III. <i>kareyyaṇ, kubbeyyaṇ, kayirūṇ</i>

## √dā.

Shows the forms

*dajjā, dadeyya, dajjeyya, deyya.*

## √jñā.

*jāniya, jāñña, jāneyya.*

## √gam.

*gacche, gaccheyya.*

## § 23. GENERAL TENSES.

## THE PERFECT SYSTEM.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g.: √gam=jagāma.

The perfect in published texts is of rare occurrence.

The endings are :

FOR THE PARASSAPADAM.		FOR THE ATTANOPADAM.	
I. sing. <i>a</i>	I. plur. <i>mha</i>	I. sing. <i>i</i>	<i>mhe</i>
II. „ <i>e</i>	II. „ <i>ttha</i>	II. „ <i>ttho</i>	<i>rho</i>
III. „ <i>a</i>	III. „ <i>u</i>	III. „ <i>ttha</i>	<i>re</i>

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve :

$\sqrt{bhu.}$			
I. sing. <i>babhūva</i>		I. plur. <i>babhūvimha</i>	
II. „ <i>babhūre</i>		II. „ <i>babhūvittha</i>	
III. „ <i>babhūra</i>		III. „ <i>babhūru</i>	

ATTANOPADAM.			
I. sing. <i>babhūvi</i>		I. plur. <i>babhūvimhe</i>	
II. „ <i>babhūvittho</i>		II. „ <i>babhūvireho</i>	
III. „ <i>babhūvittha</i>		III. „ <i>babhūvire</i>	

$\sqrt{pac.}$			
PARASSAPADAM.			
I. sing. <i>papaca</i>		I. plur. <i>papacimha</i>	
II. „ <i>papace</i>		II. „ <i>papacittha</i>	
III. „ <i>papaca</i>		III. „ <i>papacu</i>	

ATTANOPADAM.			
I. sing. <i>papaci</i>		I. plur. <i>papacimhe</i>	
II. „ <i>papacittho</i>		II. „ <i>papacireho</i>	
III. „ <i>papacittha</i>		III. „ <i>papacire</i>	

$\sqrt{ah}$  'to speak' is only used in the III. per. sing. and plur. of the perfect.

III. sing. <i>āha</i>	III. plur. <i>āhamṣu</i> and <i>āhu</i>
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## § 24. AORIST AND IMPERFECT.<sup>1</sup>

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

<sup>1</sup> Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hīyattanī* (imperfect) :

ATTANOPADAM.		
I. sing. <i>a</i>	I. plur. <i>amhā</i>	
II. „ <i>o</i>	II. „ <i>attha</i>	
III. „ <i>ā</i>	III. „ <i>ū</i>	

PARASSAPADAM.		
I. sing. <i>im</i>	I. plur. <i>mhase</i>	
II. „ <i>se</i>	II. „ <i>vham</i>	
III. „ <i>ttha</i>	III. „ <i>tthum</i>	

For the *ajjatanī* (aorist) :

ATTANOPADAM.		
I. sing. <i>im</i>	I. plur. <i>imhā</i>	
II. „ <i>o</i>	II. „ <i>ittha</i>	
III. „ <i>i</i>	III. „ <i>um imsu</i>	

PARASSAPADAM.		
I. sing. <i>a</i>	I. plur. <i>imhe</i>	
II. „ <i>ise</i>	II. „ <i>ivham</i>	
III. „ <i>a</i>	III. „ <i>u</i>	

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

### FIRST FORMATION.

PARASSAPADAM.		
I. sing. <i>am</i>	I. plur. <i>amha</i>	
II. „ <i>a, o</i>	II. „ <i>attha</i>	
III. „ <i>ā</i>	III. „ <i>um</i>	

ATTANOPADAM.		
I. sing. —	I. plur. <i>āmhase</i>	
II. „ <i>ase</i>	II. „ <i>avham</i>	
III. „ <i>attha</i>	III. „ <i>atthum</i>	

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

## SECOND FORMATION.

## PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>imsu isum</i>

## ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>ivham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isam* and *issam* according to the analogy of Sanskrit.

## THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are:

## PARASSAPADAM.

I. sing. <i>sim</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>sum</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

√*bhu*.

I. sing. <i>abhavam</i>	I. plur. <i>abhavamhā</i>
II. „ <i>abhavo</i>	II. „ <i>abharattha</i>

III. sing. <i>abharā</i>	III. plur. <i>abharū</i>
I. „ <i>ahuraṃ</i>	I. „ <i>ahuraṃhā</i>
II. „ <i>ahuro</i>	II. „ <i>ahuratta</i>
III. „ <i>ahurā</i>	III. „ —
I. „ <i>ahosiṃ</i>	I. „ —
II. „ <i>ahosi</i>	II. „ —
III. „ <i>ahosi</i>	III. „ <i>ahesuṃ</i>
I. „ <i>abhaviṃ</i>	
I. „ —	I. „ <i>ahumhā</i>
III. „ <i>ahu ahū</i> before vowels <i>ahūd</i>	III. „ <i>ahum</i>

√*dā*.

I. sing. <i>adadam</i> , etc.	
I. „ <i>adā</i> , etc.	
	III. plur. <i>adum</i>
I. „ <i>adāsiṃ</i>	I. „ <i>adasimha</i>
II. „ <i>adāsi</i>	II. „ <i>adasittha</i>
III. „ <i>adāsi</i>	III. „ <i>adāsuṃ adamsu</i>

√*kr*.

I. sing. <i>akaraṃ</i> , etc.	
I. „ <i>akāsiṃ akāsi</i> , etc.	III. plur. <i>akāsuṃ</i>
I. „ <i>akā</i>	{ II. „ <i>akattha</i>
	{ III. „ <i>akamsu</i>
I. „ <i>akarīṃ</i> , etc.	III. „ <i>akaruṃ akarimsu</i>

√*as*.

I. sing. <i>āsiṃ</i>	I. plur. <i>āsimha</i>
II. „ <i>āsi</i>	II. „ <i>āsittha</i>
III. „ <i>āsi</i>	III. „ <i>āsuṃ āsimsu</i>

√*gam*.

I. sing. <i>agaṃ</i>	I. plur. <i>agumha</i>
II. „ <i>agā</i>	II. „ <i>aguttha</i>
III. „ <i>agā</i>	III. „ <i>aguṃ</i>
I. „ <i>agamā</i> <i>agamīṃ</i>	
II. „ <i>agami</i>	
III. „ <i>agami</i>	
I. „ <i>agacchi</i>	
I. „ <i>agañchiṃ</i>	I. „ <i>agañchimhā</i>

II. sing. <i>agañchi</i>	<i>agañcho</i>	II. plur. <i>agañchittha</i>
III. „ <i>agañchi</i>		III. „ <i>agañchimsu</i>
II. and III. sing. <i>agacchisi</i>		

√*vac.*

I. sing. <i>avacā</i>	II. per. plur. <i>avacuttha</i>
I. „ <i>avocaṃ</i>	II. „ <i>avocatha</i>
III. „ <i>avoca</i>	III. plur. <i>avocaṃ</i>

√*labh.*

I. sing. <i>alatthaṃ</i>	I. sing. <i>alabhiṃ</i>
II. „ <i>alattha</i>	II. „ <i>alabhi</i>
III. „ <i>alattha</i>	III. „ <i>alabhi</i>

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I. sing. <i>acoresiṃ</i>	I. plur. <i>acoresimha</i>
II. „ <i>acoresi</i>	II. „ <i>acoresittha</i>
III. „ <i>acoresi</i>	III. „ <i>acoresuṃ</i>

In roots ending in consonants *s* influences the last letter as usual, *e.g.* : *adakkhi* from *passati* ‘to see,’ but also *apassi*; *akkocchi* from *kosati* ‘to revile,’ but also *akkosi*.

Of forms in *issaṃ* or *isaṃ*, I. pers. sing. second formation, we notice *sandhāriṣsaṃ*, *paccavekkhiṣaṃ*, *gacchiṣaṃ*, *vandissaṃ*, etc.

For the *attanopadaṃ* the paradigm is the following :

I. sing. —	I. plur. <i>abhavāmhase</i>
II. „ <i>abhavase</i>	II. „ <i>abharhaṃ</i>
III. „ <i>abharattha</i>	III. „ <i>abharatthiṃ</i>
I. „ —	I. „ <i>abharimhe</i>
II. „ <i>abharise</i>	II. „ <i>abharivhaṃ</i>
III. „ <i>abharittha</i>	III. „ —

The *attanopadaṃ* is of rare occurrence, and only a few forms can be given :

II. pers. sing. <i>atimaññittho</i>
I. pers. plur. <i>akarāmhase</i>

## § 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

## FOR THE PARASSAPADAM.

I. sing. <i>ssāmi</i>	I. plur. <i>ssāma</i>
II. „ <i>ssasi</i>	II. „ <i>ssatha</i>
III. „ <i>ssati</i>	III. „ <i>ssanti</i>

## FOR THE ATTANOPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhe</i>
II. „ <i>ssasse</i>	II. „ <i>ssarhe</i>
III. „ <i>ssate</i>	III. „ <i>ssante (ssare)</i>

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

## PARASSAPADAM.

I. sing. <i>bhavissāmi</i>	I. plur. <i>bhavissāma</i>
II. „ <i>bhavissasi</i>	II. „ <i>bhavissatha</i>
III. „ <i>bhavissati</i>	III. „ <i>bhavissanti</i>

## ATTANOPADAM.

I. sing. <i>bhavissam</i>	I. plur. <i>bhavissāmhe</i>
II. „ <i>bhavissasse</i>	II. „ <i>bhavissarhe</i>
III. „ <i>bhavissate</i>	III. „ <i>bhavissante (bhavissare)</i>

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* 'to see' ; *sakkhite* to *sakkoti* 'to be able.' ?

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* 'to take' ; *chechati* to *chindati* 'to cut' ; *bhejjati* to *bhīndati* 'to break.'

Forms with auxiliary vowel are also in use, e.g. : *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati* ; *juhossati*, *juhissati* to *juhoti*.

*karoti* has besides the future *karissati*, a contracted form :

I. sing. <i>kāhāmi</i>	I. plur. <i>kāhāma</i>
II. „ <i>kāhasi kāhisi</i>	II. „ <i>kāhatha</i>
III. „ <i>kāhati kāhiti</i>	III. „ <i>kāhanti kāhinti</i>

In the same way *eti* 'to go' has, besides the future *essati, chiti*.

The contracted form *hoti* from *bhavati* shows the following forms :

- I. sing. *hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissami*.  
 II. „ *hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi*.  
 III. „ *heti, hetiti, hotiti, hessati, hehissati, hohissati*.  
 I. plur. *hema, hehāma, hohāma, hessāma, hehissāma, hohissāma*.  
 II. „ *hetha, hehittha, hohittha, hessatha, hehissatha, hohissatha*.  
 III. „ *henti, hehinti, hohinti, hessanti, hehissanti, hohissanti*.

From  $\sqrt{\text{su}}$  'to hear' future att. *sussam*,  $\sqrt{\text{dā}}$  *dassati* and att. *dassam*.

## § 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings :

### PARASSAPADAM.

- |                         |                        |
|-------------------------|------------------------|
| I. sing. <i>ssam</i>    | I. plur. <i>ssāmhā</i> |
| II. „ <i>sse (ssa)</i>  | II. „ <i>ssatha</i>    |
| III. „ <i>ssā (ssa)</i> | III. „ <i>ssamsu</i>   |

### ATTANOPADAM.

- |                      |                          |
|----------------------|--------------------------|
| I. sing. <i>ssam</i> | I. plur. <i>ssāmhase</i> |
| II. „ <i>ssasē</i>   | II. „ <i>ssarhe</i>      |
| III. „ <i>ssatha</i> | III. „ <i>ssimsu</i>     |

The endings are added with or without intervening *i*.

The paradigm is :

### PARASSAPADAM.

- |                              |                              |
|------------------------------|------------------------------|
| I. sing. <i>abharissam</i>   | I. plur. <i>abharissāmhā</i> |
| II. „ <i>abharissa °sse</i>  | II. „ <i>abharissatha</i>    |
| III. „ <i>abharissa °ssā</i> | III. „ <i>abharissamsu</i>   |

### ATTANOPADAM.

- |                            |                                |
|----------------------------|--------------------------------|
| I. sing. <i>abharissam</i> | I. plur. <i>abharissāmhase</i> |
| II. „ <i>abharissase</i>   | II. „ <i>abharissarhe</i>      |
| III. „ <i>abharissatha</i> | III. „ <i>abharissimsu</i>     |

## § 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadaṃ*, but also those of the *parassapadaṃ* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate vuccati* from  $\sqrt{vac}$  'to speak'; *vussati vassiyati* from  $\sqrt{vas}$  'to dwell.' *kayyati karīyati kariyyati kayirati* are given as passive to *karoti*. *dīyati* from  $\sqrt{dā}$  'to give'; *thīyate* from  $\sqrt{thā}$  'to stand'; *gamyate, gamīyati gacchīyate*  $\sqrt{gam}$  'to go'; *gheppati* and *gayhati* to *gaṇhati* 'to take.'

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* 'to lament'; *dāddallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṅkamati jaṅgamati caṅcalati*.

Not many instances of the intensive are met with.

III. THE DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati*,  $\sqrt{bhuj}$ ; *piṇāsati*,  $\sqrt{pā}$ ; *vimāṃsati* for *mīmaṃs*; *jigimīṣati*,  $\sqrt{hr}$ ; *dicchati*,  $\sqrt{dā}$ .

IV. THE CAUSATIVE: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use : *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bhavati*.

As causative of  $\sqrt{\text{gam}}$  'to go' are given *gamayati*, *gameti* *gacchāpeti*, *gacchāpayati*;  $\sqrt{\text{han}}$  'to kill' has *haneti*, *ghātetī*.

V. DENOMINATIVES : From every noun may be formed a denominative. The suffixes employed are : *āya*, *aya*, *īya*. e.g. : *cicciṭāyati* 'to splash'; *puttiyati* 'to treat as a son.'

## § 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g. : *gacchanto* *gacchan* (see above, page 38). In the same way these suffixes are added to the future stem, to form

2) PARTICIPLE FUTURE. In the same way the suffixes *māna* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA.

3) Of the PERFECT PARTICIPLE in *raṃs* only a few doubtful traces are left. *vidū* and *viddasu* for *vidvraṃs*.

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place :—

*kato* 'made'; *gato* 'gone'; *icchito* 'wished'; *phuttho* 'touched'; *laddho* 'taken'; *vutto* 'spoken'; *vapito* and *vutto* 'shaven'; *dinno* 'given.'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *vat*, *vant*, e.g. :

*hutavā* *hutavanto* 'having sacrificed'; *manditarā*, *manditaranto* 'having adorned'; *bhuttarā* 'having eaten.'

II. GERUNDIVES : The suffixes by which *gerundives* are

regularly and ordinarily formed are: *ya tarya* (*tabba tayya*) *anīya*. They are joined with or without intervening vowel *i*.

*e.g.*: *bhabbo* for *bhavyo*; *karaṇīyo kārīyo kayyo kayiro kattabbo* 'that ought to be done'; *dātayyo dātabbo dātabyo* 'that ought to be given.'

III. GERUNDS: The gerund is formed by the suffixes *tvā* *ya trāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *tvā* are united into one.

Remarkable forms are :

<i>daṭṭhu</i>	and	<i>disvā</i>	'having seen.'
<i>anuvicca</i>	,,	<i>anuvīditvā</i>	'having known.'
<i>āhacca</i>	,,	<i>āhanītvā</i>	'having thrown.'
<i>pappuyya</i>	,,	<i>pāpayītvā</i>	'having obtained.'
<i>vineyya</i>	,,	<i>vinayītvā</i>	'having laid aside.'
<i>niccheyya</i>			'having ascertained.'

Cpr. further : *passitrāna* and *passitūna* 'having seen.'  
*atīsitvā* and *atikkamītvā* 'having approached.'  
*datvā, dāya, dadītvā* 'having given.'  
*katvāna, kātuna* 'having made.'  
*gayha, gaṇhiya, gaṇhitvā* 'having taken.'

IV. INFINITIVES: They are formed by the suffixes *tuṃ* *tave*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted:

*e.g.* *gantum* 'to go'; *laddhum* 'to take'; *vaditum* 'to speak'; *sunītum* and *sotave* 'to hear'; *vipphatave* 'to give up'; *gaṇetuye* 'to count.'

## § 29. INDECLINABLES.

### I. ADVERBS.

#### ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abhito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhiṇato* 'on the south'; *sabbato* 'from every side'; *piṭṭhito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra*, *attha* 'here'; *tatra* and *tattha* 'there'; *kuṭṭra* and *kuttha* 'where.' 2) *aññatra* and *aññattha* 'elsewhere'; *ubhayattha*, *ubhayatta* 'in both places.'

*dha* and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *haṃ* and *hiṃ* also forming local adverbs; *kuhiṃ*, *kuhaṃ*, *kahaṃ* 'where'; *tahaṃ*, *tahiṃ* 'there'; *yahiṃ* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, e.g. *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *riya* and *ra*. The former seems a metathesis of *iva*; *eva* and *yeva*, *heva* 'just, even'; *evaṃ* related to *eva* 'thus'; *kīva* 'how?'

IV. Adverbs of time are formed by means of the suffix *dā*:—

*kadā* 'when?'; *yadā* 'whenever'; *sadā* and *sabbadā* 'always.'

Related to *da* seems *di* in *yadi* 'if.'

2. By means of the compound suffix: *dāni*, *dāniṃ* for *dānīm*. *idāni*, *idāniṃ* 'now'; *tadāni*, *tadāniṃ* 'then.'

3. By means of the suffix *rahi* (Skr. *rhi*): *etarahi*, and seldom *etarhi* 'now'; *tarahi* 'then.'

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. *ekadhā*, etc. 'in one way'; *bahudhā* 'in many ways'; *sabbadhā* 'everywhere.' Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so*, Skr. *ṣas*. e.g.: *bahuso* 'greatly'; *pañcaso* 'by fives'; *akkharaso* 'letter by letter'; *atthaso* 'according to the sense.'

## VII. CASE FORMS USED AS ADVERBS.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) THE ACCUSATIVE: *yaṃ* with the meaning of 'that, as, became'; *taṃ* (*tad*) 'there, thither'; *kiṃ* 'why'; *idaṃ* 'here.'

Compounded with *id* we have *cid* = *cā* + *id*: *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne*.

Noun and adjective stems so used are:—

*nāma* 'by name'; *raho* 'secretly'; *rattaṃ* 'at night'; *saccaṃ* 'in truth'; *niccaṃ* 'always'; *ciraṃ* 'long'; *bhūyo* 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tuphī* 'silently'; *sāyaṃ* 'in the evening'; *araṃ* 'speedily'; *alaṃ* 'enough'; *mitho* and *mithu* 'mutually'; *sammā* 'fully'; *sajju* 'instantly'; *īsaṃ* 'a little.'

2) THE INSTRUMENTAL: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

*yena* 'because, for which'; *dakkhiṇena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) THE DATIVE: It is less extensively used in an adverbial sense. *e.g.*: *cirāya* 'for a long time'; *sukhāya* 'for the benefit'; *hitāya* 'for the benefit.'

4) THE ABLATIVE: Most of the pronominal stems are used adverbially, *e.g.*: *yasmā* 'because'; *kasmā* 'why?'; *durā*, *ārā* 'far off'; *heṭṭhā* 'under, below'; *pacehā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) THE GENITIVE: Its use is very limited. *e.g.*: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) THE LOCATIVE: Forms adverbially used are, *e.g.*: *bhuvī* 'on the earth'; *āre*, *dūre* 'after.'

## II. PREPOSITIONS.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows :

†*ati* 'over, beyond.'

†*adhi* 'above, over, superior to.'

†*anu* 'after, under, less than.'

†*apa* 'away, from.'

*api* 'near, close by.'

*abhi* 'to, unto, against.'

*ava* 'away, down, oft.'

†*ā* 'until, as far as.'

*u ud* 'upwards, above.'

†*upa* 'below, less.'

*du* 'hardly.'

*nir* 'downwards.'

*ni* (*nir*) 'outward.'

*pa* 'forward, onward.'

†*paṭi* or *pati* 'towards.'

*parā* 'away, aside, back.'

*pari* 'around, about.'

*vi* 'apart, asunder.'

*sam* 'with, together.'

*su* 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

† *anto antara* 'within.'

† *āvi* 'manifestly, close.'

† *tiro* 'across, beyond.'

*pātu* 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kṛ*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e.g.* :

*adho* 'below.'

*uddham ubbham* 'upwards.'

*tiriyam* 'across.'

*pacchā* 'behind.'

*param* 'beyond, after.'

*purā* 'before.'

*bahi* 'outwards.'

*rite* 'except.'

*vinā* 'without.'

*saha, samam, saddhim* 'with.'

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### § 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

*e.g.*: *sappuriso* Skr. *satpurusha* 'a good man'; *pulliṅgaṃ* Skr. *pumliṅga* 'manhood,' for which in later Pāli we find *pumaliṅgaṃ*.

4) These compounds may be divided into three principal classes:

#### I. COPULATIVE OR AGGREGATIVE COMPOUNDS (*dvandva*).

The members are coordinate; in uncompounded condition they would be joined with *ca* 'and.' Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g.*: *elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

*e.g.*: *hiriottappaṃ* = *hiri* + *ottappaṃ*  
*nāmarūpaṃ* = *nāmaṃ* + *rūpaṃ*  
*dāsīdāsaṃ* = *dāsi* + *dāso*  
*ahoratto, ahoratti, ahorattaṃ*  
*kusalākusalaṃ, dhammādhhammo*, but also as a plural *dhammādhhammā*.

*Pumā* 'a male' has two bases in composition: *puma* and *pum*: of the former we have *itthipumaṃ* 'male and female'; of the latter *pumitthi* 'masculine and feminine.'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e.g.* :

*divase divase* 'day after day'; *gāmagāmaṃ* 'village after village'; *aññamaññaṃ* 'mutually'; *punapunaṃ* 'again and again.'

## II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions :

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

### I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

*brahmaloko* 'Brahma world'; *padodakaṃ* 'water for the feet'; *accharasaṃbhavo* 'descent from a nymph'; *saccavādī* 'truthful'; *dhammadharo* 'versed in the law'; *saraṇāgamaṇaṃ* 'going for refuge'; *vedāgu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *tadiso* 'like him'; *mādiso* 'like me'; *thālīpakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamāso* and *māsaddho* 'half a month'; *pitāmaho* 'a grandfather.'

*Rājan*, *sakhā* (*sakhī*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayaṃ* 'fear from a king'; *Kosalarājā* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e.g.*: *manasikāro* 'attention.'

## II. DESCRIPTIVE COMPOUNDS (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya*.

*mahanto* 'great' takes in composition the weak forms *mahā* and *mahat*, *santo* 'being, good, true,' the weak form *sat*.

Examples are: *nīluppalaṃ* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *saddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhavo* 'proceeding from a cause'; *kacchurakhasā* 'scab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' e.g.: *asaṅkhato* 'the unconditioned'; *anaṇo* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed.'

*ku* as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* 'an insignificant river'; *kadannaṃ* 'bad food'; *kudittī* 'wrong view.'

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tidanḍaṃ* 'three staves'; *ticīvaraṃ* 'three robes'; *tīhaṃ* 'three days.'

## IV. ADVERBIAL COMPOUNDS (*abyayibhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathāruciṃ* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampajaññaṃ* 'consciousness'; *apacāro* 'approach.'

V. All the preceding compounds may be used adjectively, and are then called: *Bahubbīhi*, e.g.: *vītarāgo* 'free from passion'; but *puruso vītarāgo* 'a man free from passion, an arhat'; *pañcacakkhu* 'the five sorts of vision'; but as an epithet of the Buddha, *pañcacakkhu* 'man possessing the five sorts of vision'; *anupubbaṃ* 'regular succession'; but *anupubbo* 'regular, successive'; *anupubbo nirodho* 'successive destruction.'

In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

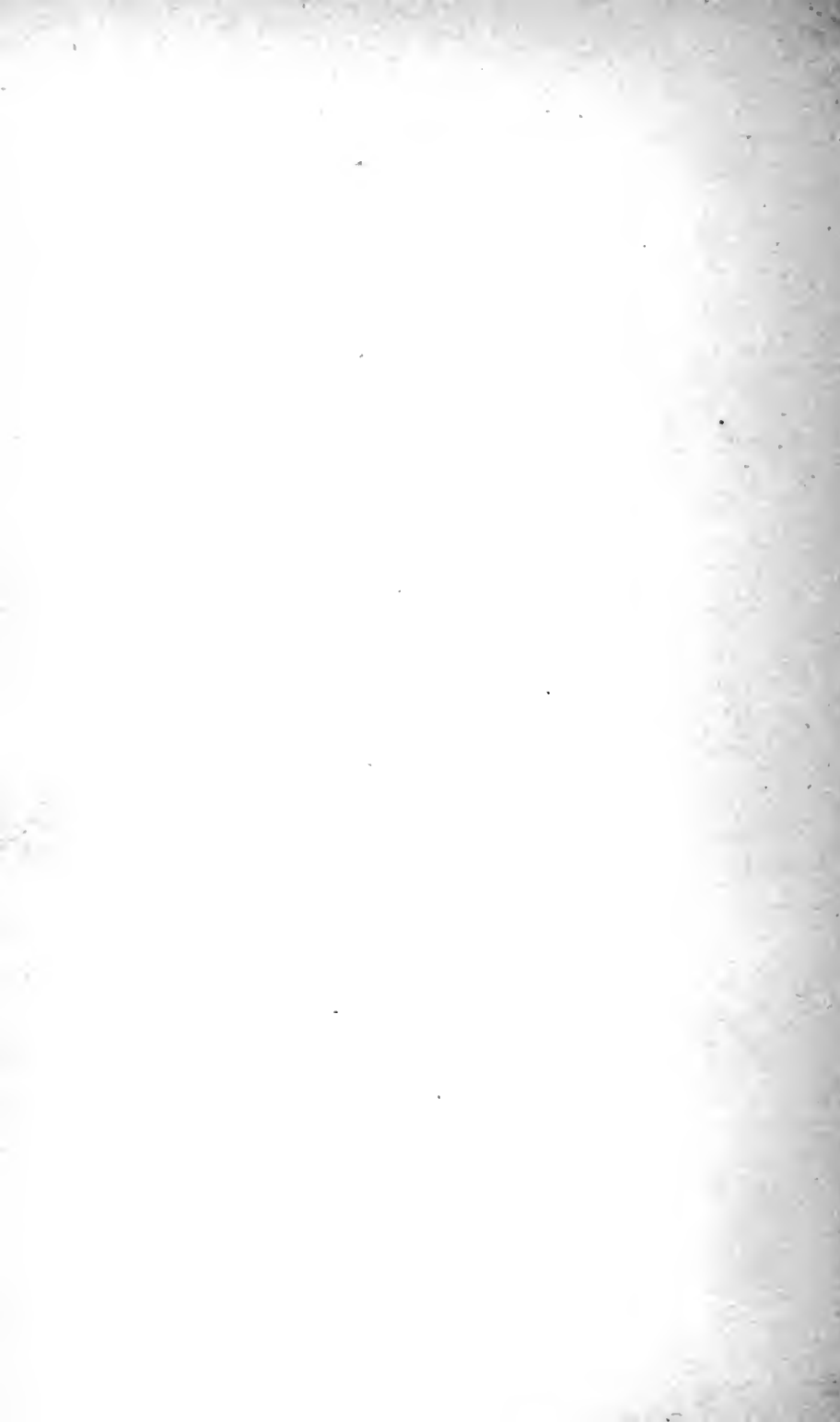
*vitatho* 'false, unreal' = *vi + tatha*; *yathātatho* 'real, true' = *yathā + tathā*. e.g. of a phrase: *itihāso* 'tradition'; *itivuttaṃ* or *itivuttakaṃ* 'name of a book, a legend'; *ahamaḥamikaṃ* 'conceit of superiority' = *aham + aham*.

All these compounds were formed before Pāli became a literary dialect.

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# HANDBOOK OF PĀLI.

## II. CHRESTOMATHY.



## THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PITAKAM.

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NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA.

Buddhaṃ saraṇaṃ gacchāmi.  
Dhammaṃ saraṇaṃ gacchāmi.  
Saṅghaṃ saraṇaṃ gacchāmi.  
Dutiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.  
Dutiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.  
Dutiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.  
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

SARAṆAGAMANAM.

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- 1) Pāṇātipātā veramaṇī sikkhāpadaṃ.
- 2) Adinnādānā veramaṇī sikkhāpadaṃ.
- 3) Abrahmacariyā veramaṇī sikkhāpadaṃ.
- 4) Musāvādā veramaṇī sikkhāpadaṃ.
- 5) Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-  
padaṃ.
- 6) Vikālabhojanā veramaṇī sikkhāpadaṃ.
- 7) Nacca-gīta-vāḍita-visūkadassanā veramaṇī sikkhāpadaṃ.
- 8) Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhā-  
nā veramaṇī sikkhāpadaṃ.

9) Uccāsayana-mahāsayanā veramaṇī sikkhāpadam.

10) Jātarūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadam.

DASA SIKKHĀPADĀNI.

- 
- ‘Eka nāma kiṃ?’ “Sabbe sattā āhāraṭṭhitikā.”  
 ‘Dve nāma kiṃ?’ “Nāmañca rūpañca.”  
 ‘Tiṇi nāma kiṃ?’ “Tisso vedanā.”  
 ‘Cattāri nāma kiṃ?’ “Cattāri ariyasaccāni.”  
 ‘Pañca nāma kiṃ?’ “Pañc’ upādānakkhandhā.”  
 ‘Cha nāma kiṃ?’ “Cha ajjhātikāni āyatanāni.”  
 ‘Satta nāma kiṃ?’ “Satta bojjhaṅgā.”  
 ‘Aṭṭha nāma kiṃ?’ “Ariyo aṭṭhaṅgiko maggo.”  
 ‘Nava nāma kiṃ?’ “Nava sattāvūsā.”  
 ‘Dasa nāma kiṃ?’ “Dasah’ aṅgehi samannāgato arahāti  
 vuccatī ti.”

SAMANERAPANĪHAM.

---

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsam, nahāru, aṭṭhī, aṭṭhimiñjā, vakkam, hadayam, yakanam, kilomakam, pihakam, papphāsam, antam, antagunam, udariyam, karīsam, pittam, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttam, matthake matthaluṅgan ti.

DVATTIṢSĀKĀRAM.

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Paṭisaṅkhā yoniso cīvaram paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya dāmsa-makasa-vātātapa-sirimsapa-samphassānam paṭighātāya yavad eva hiri-kopīna paṭicchādanattham. ||1||

Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi n’eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyā-nuggahāya: iti purāṇaṇca vedanam paṭisaṅkhāmi navañca

vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjātā ca phāsuvihāro cāti. ||2||

Paṭisaṅkhā yoniso senāsanam paṭisevāmi yāvadeva sītassa paṭighātāya unḥassa paṭighātāya ḍaṃsamakasavatātapasiriṃsapasaṃphassānaṃ paṭighātāya yāvadeva utuparissāya vinodanam paṭisallāṇārāmattham. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭisevāmi yāvadeva uppannānaṃ veyyābhādhikānaṃ vedanānaṃ paṭighātāya abyāpajjhāparamātayāti. ||4||

#### PACCAVEKKHANĀ.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhave’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :

“Dasa ime, bhikkhave, dhammā pabbajitena abhiṇham paccavekkhitabbā.

Katame dasa ?

1) Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiṇham paccavekkhitabbam.

2) Parāpaṭibaddhā me jīvika ti pabbajitena abhiṇham paccavekkhitabbam.

3) Añño me ākappo karanīyo ti pabbajitena abhiṇham paccavekkhitabbam.

4) Kacci nu kho me attasīlato na upavadatīti pabbajitena abhiṇham paccavekkhitabbam.

5) Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantīti pabbajitena abhiṇham paccavekkhitabbam.

6) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiṇham paccavekkhitabbam.

7) Kammaṃsa komhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissamīti pabbajitena abhiṇham paccavekkhitabbam.

8) Katham bhūtassa me rattindivā vitipatanīti pabbajitena abhiṇham paccavekkhitabbam.

9) Kacci nu kho 'haṃ suññāgāre abhiramāmīti pabbajitena abhiñham paccavekkhitabbam.

10) Atthi nu kho me uttarimanussadhammā alamariyāññadassanaviseso adhigato so 'haṃ pacchime kāle sabbrahmacārī puṭṭho na mañku bhavissāmīti pabbajitena abhiñham paccavekkhitabbam.

Ime kho bhikkhave dasa dhammū pabbajitena abhiñham paccavekkhitabbā ti.

Idam avoca Bhagavā : attamānā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

#### D A S A D H A M M A S U T T A .

Evam me sutam : Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanam obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi :

“ Bahū devā manussā ca maṅgalāni acintayum  
Ākaṅkhamānā sotthānam : brūhi maṅgalam uttamam.” || 1 ||

‘ Asevanā ca bālānam, paṇḍitānañca sevā,  
Pūjā ca pūjanīyānam : etaṃ maṅgalam uttamam.’ || 2 ||

‘ Patirūpa desavāso ca pubbe ca katapuññatā  
Atta sammāpaṇidhi ca : etaṃ maṅgalam uttamam.’ || 3 ||

‘ Bahusaccañca sippañca vinayo ca susikkhito,  
Subhāsita ca yā vācā : etaṃ maṅgalam uttamam.’ || 4 ||

‘ Mātāpitu upaṭṭhānam putta-dārassa saṅgaho  
Anākulā ca kammantā : etaṃ maṅgalam uttamam.’ || 5 ||

‘ Dānañca dhammacariyā ca ñātakānañca saṅgaho  
Anavajjāni kammāni : etaṃ maṅgalam uttamam.’ || 6 ||

‘ Ārati virati pāpā majjapāṇā ca saññamo  
Appamādo ca dhammesu : etaṃ maṅgalam uttamam.’ || 7 ||

- ‘Gāravo ca nivāto ca santutthī ca kaṭaṇṇutā  
Kālena dhamma-savaṇaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 8 ||
- ‘Khantī ca sovacassatā samaṇānaṃca dassanaṃ  
Kālena dhamma-sākacchā: etaṃ maṅgalaṃ uttamaṃ.’ || 9 ||
- ‘Tapo ca brahmacariyā ca ariyasaccāna’ dassanaṃ  
Nibbāṇa-sacchikiriyā ca: etaṃ maṅgalaṃ uttamaṃ.’ || 10 ||
- ‘Phuṭṭhassa lokadhammehi cittaṃ yassa na kampaṭi  
Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 11 ||
- ‘Etādisāni katvāna sabbattha-m-apaṇṇitā  
Sabbatha sotthiṃ gacchanti: tesāṃ maṅgalaṃ uttamaṃ  
ti.’ || 12 ||

## MAHĀMANGALASUTTAM.

Yānīdha bhūtāni samāgatāni  
bhumāni vā yāni va antalikkhe  
sabb’ evabhūtā sumanā bhavantu  
atho pi sakkacca suṇantu bhāsitaṃ. || 1 ||

Tasmāhi bhūtā nisāmetha sabbe  
mettaṃ karoṭṭha mānusiyaṃ pajāya  
divā ca ratta ca haranti ye balaṃ  
tasmāhi ne rakkhatha appamattā. || 2 ||

Yaṃ kiñci vittaṃ idha vā huraṃ vā  
saggesu vā yaṃ ratanaṃ paṇītaṃ  
na no samaṃ atthi Tathāgatena  
idaṃ pi buddhe ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 3 ||

Khayaṃ virāgaṃ amataṃ paṇītaṃ  
Yad ajjhagā Sakyamuni samāhito  
na tena dhammena sam’ atthi kiñci.  
idaṃ pi dhamme ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu. || 4 ||

Yaṃ buddhaseṭṭho parivaṇṇayī sucim  
 samādhim ānantarikaṃ ñam āhu  
 samādhinā tena samo na vijjati  
 idaṃ pi dhamme ratanaṃ paṇītaṃ  
 etena saccena suvatthi hotu. || 5 ||

Ye puggalā atṭha satam pasatthā  
 cattāri etāni yugāni honti  
 te dakkhiṇeyyā Sugatassa sāvaka  
 etesu dinnāni mahapphalāni.  
 idaṃ pi saṅghe ratanaṃ paṇītaṃ  
 etena saccena suvatthi hotu. || 6 ||

Ye suppayuttā manasā dalhena  
 nikkāmino Gotama-sāsanamhi  
 te pattipattā amataṃ vigayha  
 laddhā mudhā nibbutim bhuñjamānā  
 idaṃ pi saṅghe ratanaṃ paṇītaṃ  
 etena saccena suvatthi hotu. || 7 ||

Yath' indakhīlo paṭhaviṃ sito siyā  
 catubbhi vātebhi asampakampiyo  
 tathūpamaṃ sappurisaṃ vadāmi  
 yo ariyasaccāni avecca passati  
 idaṃ pi saṅghe ratanaṃ paṇītaṃ  
 etena saccena suvatthi hotu. || 8 ||

Ye ariya-saccāni vibhāvayanti  
 gambhīra-paṇūena sudesitāni  
 kiñcāpi te honti bhusappamattā  
 na te bhavaṃ atṭhamam ādiyanti  
 idaṃ pi saṅghe ratanaṃ paṇītaṃ  
 etena saccena suvatthi hotu. || 9 ||

Sahāv' assa dassana-sampadāya  
 tay' assu dhammā jahitā bhavanti  
 sakkāyaditṭhi vicikicchitañca  
 silabbataṃ va pi yad atthi kiñci  
 catūh' apāyehi ca vippamutto

cha câbhiṭṭhānāni abhabbo katum  
idam pi saṅghe ratanaṃ paṇitaṃ.  
etena saccena suvatthi hotu. || 10 ||

Kiñcāpi so kammaṃ karoti pāpakaṃ  
kāyena vācā uda cetasā vā  
abhabbo so tassa paṭicchādāya  
abhabbatā diṭṭhapadassa vutto  
idam pi saṅghe ratanaṃ paṇitaṃ  
etena saccena suvatthi hotu. || 11 ||

Vanappagumbe yathā phussitagge  
gimhāna-māse pathamasmiṃ gimhe  
tathūpamaṃ dhammavaraṃ adesayī  
nibbāṇagāmim paramaṃ hitāya  
idam pi buddhe ratanaṃ paṇitaṃ  
etena saccena suvatthi hotu. || 12 ||

Varo varaññū varado varūharo  
anuttaro dhammavaraṃ adesayī  
idam pi buddhe ratanaṃ paṇitaṃ  
etena saccena suvatthi hotu. || 13 ||

Khīṇaṃ purāṇaṃ navaṃ n'atthi saṃbhavaṃ  
virattacittā āyatike bhavasmim  
te khīṇa-bījā avirūḥicchandā  
nibbanti dhīrā yathāyaṃ padīpo  
idam pi saṅghe ratanaṃ paṇitaṃ  
etena saccena suvatthi hotu. || 14 ||

Yānīdha bhūtāni samāgatāni  
bhum māni vā yāni va antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ  
Buddhaṃ namassāma suvatthi hotu. || 15 ||

Yānīdha bhūtāni samāgatāni  
bhum māni vā yāni va antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ  
dhammaṃ namassāma suvatthi hotu. || 16 ||

Yānīdha bhūtāni samāgatāni  
 bhum māni vā yāni va antalikkhe  
 Tathāgatam devamanussa-pūjitam  
 saṅgham namassāma suvatthi hotu. || 17 ||

RATANASUTTAM.

Karanīyam atthakusalena  
 yan tam santam padam abhisamecca  
 Sakko uju ca sūju ca  
 suvaco c'assa mudu anatimānī. || 1 ||

Santussako ca subharo ca  
 appakicco ca sallahukavutti  
 santindriyo ca nipako ca  
 appagabbho ca kulesu ananugiddho. || 2 ||

Na ca khuddam samācare kiñci  
 yena viññū pare upavadeyyum  
 sukhino vā khemino hontu  
 sabbe sattā bhavantu sukhittatā. || 4 ||

Ye keci paṇabhūt' atthi  
 tasā vā thāvarā vā anavasesā  
 dīghā vā ye mahantā vā  
 majjhimā rassakā aṇukā thūlā. || 4 ||

Diṭṭhā vā ye va adiṭṭhā  
 ye ca dūre vasanti avidūre  
 bhūtā vā sambhavesi vā  
 sabbe sattā bhavantu sukkhitattā. || 5 ||

Na paro param nikubbetha  
 nātimaññetha katthaci nam kiñci  
 byārosanā paṭigha-saññā  
 nāññamaññasa dukkham iccheyya. || 6 ||

Mātā yathā niyam puttam  
 āyusā ekaputtam anurakkhe

evam pi sabbabhūtesu  
mānasam bhāvaye aparimāṇaṃ. || 7 ||

Mettañca sabbalokasmiṃ  
mānasam bhāvaye aparimāṇaṃ  
uddhaṃ adho ca tiriyañca  
asambādhaṃ averaṃ asapattaṃ. || 8 ||

Tiṭṭhaṃ caraṃ nisinno vā  
sayāno vā yāvat' assa vigatamiddho  
etaṃ satim adhiṭṭheyya  
brahmam etaṃ vihāraṃ idha-m-āhu. || 9 ||

Ditthiñca anupagamma  
sīlavā dassaṇena sampanno  
kāmesu vineyya gedhaṃ  
nahi jātu gabbhaseyyam punar etāti. || 10 ||

KARANĪYAMETTASUTTAM.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṃ aṇṇataro bhikkhu ahinā datṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimsu upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdimsu ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum :

‘Idha bhante, Sāvatthiyaṃ aṇṇataro bhikkhu ahinā datṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittaṇa phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittaṇa phareyya : na hi so, bhikkhave, bhikkhu ahinā datṭho kālaṃ kareyya.”

Katamāni cattāri ahirājakulāni? Virūpakkaṃ ahirājakulaṃ, Erāpathaṃ ahirājakulaṃ Chabyāputtaṃ ahirājakulaṃ Kaṇhāgotamaṃ ahirājakulaṃ.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittaṇa phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā dattho kālaṃ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ : attaguttiyā attarakkhāya attaparittāyāti.

Idam avoca Bhagavā. Idam vatvā Sugato athāparam etad avoca satthā :

Virūpakkhehi me mettāṃ, mettāṃ Erāpathehi me  
Chabyāputtehi me mettāṃ, mettāṃ Kaṇhagotamakehi  
ca. || 1 ||

Apādakehi me mettāṃ, mettāṃ dvipādakehi me  
catuppadehi me mettāṃ mettāṃ bahuppadehi me. || 2 ||

Mā mam apādako hiṃsi, mā maṃ hiṃsi dvipādako  
mā maṃ cattuppado hiṃsi mā maṃ hiṃsi bahuppado. || 3 ||

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā  
sabbe bhadraṇi passantu, mā kiñci pāpam āgamā || 4 ||

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho ;  
pamāṇavantāni sirīṃsapāni ahivicchikā satapadi uṇṇanā-  
bhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni,  
so 'haṃ namo Bhagavato namo sattannam sammāsambuddhā-  
nam.

#### K I I A N D H A P A R I T T A M.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattthiyam  
viharatī Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho  
Bhagavā bhikkhū āmantesi : “bhikkhavo” ti, “bhadante” ti.  
Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :  
“Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya,  
bahulikatāya, yānikatāya, vatthukatāya, anuṭṭhitāya pari-  
citāya susamāraddhāya ekadasānisamsū pāṭikaṅkhā.

Katame ekādasa ?

- 1) Sukhaṃ supatī.
- 2) sukhaṃ paṭibujjhatī.
- 3) na pāpakam supinam passatī.

- 4) manussānam piyo hoti.
- 5) amanussānam piyo hoti.
- 6) devatā rakkhanti.
- 7) nassa aggi vā viṣaṃ vā satthaṃ vā kamati.
- 8) tuvaṭṭaṃ cittaṃ samādhīyati.
- 9) mukhavaṇṇo vippasīdati.
- 10) asammūḷho kālaṃ karoti.
- 11) uttarim appaṭivijjhanto brahmalokūpago hoti ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya : ime ekādasānisamsā pātikaṅkhā ti.

Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhasitam abhinandunti.

METTASUTTAM.

Pahūta-bhakkho bhavati vippavuttho sakā gharā  
bahū naṃ upajivanti yo mittānaṃ na dūbhati. || 1 ||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo  
sabbattha pūjito hoti yo mittānaṃ na dūbhati. || 2 ||

Nāssa corā pasahanti nātimaññeti khattiyo  
sabbe amitte tarati yo mittānaṃ na dūbhati. || 3 ||

Akkuddho sagharaṃ eti sabhāya paṭinandito  
nātīnaṃ uttamo hoti yo mittānaṃ na dūbhati. || 4 ||

Sakkatvā sakkato hoti garu hoti sagāravo  
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati. || 5 ||

Pūjako labhate pūjaṃ vandako paṭivandanaṃ  
yaso kittiṇca pappoti yo mittānaṃ na dūbhati. || 6 ||

Aggi yathā pajjalati devatā va viroceti  
siriya ajahito hoti yo mittānaṃ na dūbhati. || 7 ||

Gāvo tassa pajāyanti khetto vuttaṃ virūhati  
puttānaṃ phalaṃ asnāti yo mittānaṃ na dūbhati. || 8 ||

Darīto pabbatāto vā rukkhāto patito naro  
cuto patiṭṭhaṃ labhati yo mittānaṃ na dūbhati. || 9 ||

Virūḷhamūlasantānaṃ nigrodham iva māluto  
amittā nāppasahanti yo mittānaṃ na dūbhatiti. || 10 ||

M E T T Ā N I S A M S A M.

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Udet' ayaṃ cakkhumā ekarājā  
harissa-vaṇṇo paṭhavippabhāso,  
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,  
tay' ajja guttā viharemu divasaṃ. || 1 ||

Ye brāhmaṇā vedagū sabbadhamme  
te me namo te ca maṃ pālayantu,  
Nam' atthu buddhānaṃ, nam' atthu bodhiyā !  
namo vimuttānaṃ, namo vimuttiyā ! || 2 ||

Imaṃ so parittaṃ katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā  
harissavaṇṇo paṭhavippabhāso,  
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ  
tay' ajja guttā viharemu rattiṃ. || 3 ||

Ye brāhmaṇā vedagū sabbadhamme  
te me namo te ca maṃ pālayantu,  
Nam' atthu buddhānaṃ, nam' atthu bodhiyā !  
namo vimuttānaṃ, namo vimuttiyā ! || 4 ||

Imaṃ so parittaṃ katvā, moro vāsaṃ akappayāti.

M O R A P A R I T T A M.

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Evam ne sutam : Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ  
viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana  
samayena Candimā devaputto Rāhuṇā asurindena gahito  
hoti. Atha kho Candimā devaputto Bhagavantaṃ anussara-  
mano tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi :

‘Namo te Buddha-vīr’ atthu !  
vippamutto ’si sabbadhi  
sambādha-paṭipanno ’smi  
tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabba Rāhuṃ  
asurindaṃ gāthāya ajjhabhāsi.

“Tathāgataṃ arahantaṃ  
Candimā saraṇaṃ gato  
Rāhu ! Candaṃ pamuñcassu  
Buddhā lokānukampakāti.” || 2 ||

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā  
taramānarūpo yena Vepacitti asurindo ten’ upasaṅkami  
upasaṅkamitvā samviggo lomahaṭṭhajāto ekamantaṃ atṭhasi  
ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo  
gāthāya ajjhabhāsi :

“Kin nu santaramāno ’va  
Rāhu ! Candaṃ pamuñcasi  
samviggarūpo agamma  
kin nu bhīto ’va tiṭṭhasīti.” || 3 ||

‘Sattadhā me phale muddhā  
jīvanto na sukhaṃ labhe.  
Buddhagāthābhigīto ’mhi  
no ce muñceyya Candimaṃ ti. || 4 ||

CANDAPARITTA . .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ  
viharaṭi Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana  
samayena Suriyo devaputto Rāhunā asurindena gahīto hoti.

Atha kho Suriyo devaputto Bhagavantaṃ anussaramāno  
tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi :

‘Namo te buddha vīr’ atthu !  
vippamutto ’si sabbadhi  
sambādhapaṭipanno ’smi  
tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi :

“Tathāgataṃ arahantaṃ  
Suriyo saraṇaṃ gato  
Rāhu ! Suriyaṃ pamuñcassu  
Buddhā lokānukampakāti.” || 2 ||

“Yo andhakāre tamasī pabhaṅkaro  
verocano maṇḍalī uggatejo  
mā Rāhu gili caraṃ antalikkhe  
pajaṃ mama Rāhu pamuñca Suriyaṃ ti.” || 3 ||

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ — pe —

‘Sattadhā me phale muddhā  
jīvanto na sukhaṃ labhe  
Buddhāgāthābhigito ’mhi :  
no ce muñceyya Suriyaṃ ti.’ || 4 ||

SURIYAPARITTAṀ.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi “bhikkhavo” ti, “bhadante” ti. te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : || 1 ||

“Bhūtapubbaṃ, bhikkhave, devāsura-saṅgāmo samupabbūḷho ahoṣi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatiṃse āmantesi :

“Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam eva tasmim samaye dhajaggaṃ ullokeyyātha. Mamam hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyassati. || 2 ||

No ce me dhajaggaṃ ullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhajaggaṃ ullokayataṃ ; yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. || 3 ||

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||5||

Tam kho pana bhikkhave Sakkassa vā devānaṃ indassa dhajaggaṃ ullokayatam : Pajāpatissa vā devānaṃ rājassa dhajaggaṃ ullokayatam : Varuṇassa vā devarājassa dhajaggaṃ ullokayatam : Īsānassa vā devarājassa dhajaggaṃ ullokayatam : yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyetha pi no pahīyetha. ||6||

Tam kissa hetu ?

“Sakko, bhikkhave, devānaṃ indo avītarāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyīti.” ||7||

Ahañca kho bhikkhave evaṃ vadāmi : “Sace tumhākam, bhikkhave, araṇṇagātānaṃ vā rukkhamaṇḍalagātānaṃ vā suṇṇāgāragātānaṃ vā uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā maṃ eva tasmīṃ samaye anussareyyātha :

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijja-carāṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho Bhagavā ti. ||8||

Mamaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso pahīyissati.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha : Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko chipassiko opāyiko paccattam veditabbo viññuhīti. Dhammaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||9||

No ce dhammaṃ anussareyyātha atha saṅghaṃ anussareyyātha. Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho ; yadidaṃ cattāri purisayugāni atṭha purisapuggalā esa sāva-

kasaṅgho : āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo  
anuttaram puñña-khettaṃ lokassāti.

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati  
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahī-  
yissati. || 10 ||

Taṃ kissa hetu ?

Tathāgato hi, bhikkhave, araham sammāsambuddho  
vītaraṅgo vītadoso vītamoho abhīru acchambhi anutrasi  
aphalāyīti. || 11 ||

Idam avoca Bhagavā idam vatvāna Sugato athāparam  
etad avoca satthā :

“ Araññe rukkhā mūlevā suññagārevā bhikkhavo  
anussaretha sambuddhaṃ bhayaṃ tumhākaṃ no siyā.” || 1 ||

“ No ce Buddhaṃ sareyyātha lokajettaṃ narāsabhaṃ :  
atha dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.” || 2 ||

“ No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ  
atha saṅghaṃ sareyyātha puññakkhettaṃ anuttaram.” || 3 ||

“ Evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṅghaṇca  
bhikkhavo

bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessa-  
tīti.” || 4 ||

#### DHAJAGGA PARITTAṀ.

Evaṃ me sutam : Ekaṃ samayaṃ Bhagavā Rājagahe  
viharati Veluvane Kalandakanivāpe. Tena kho pana sama-  
yena āyasmā Mahākassapo pipphaliguhāyaṃ viharati,  
ābādhiko dukkhito bāḷhagilāno. Atha kho Bhagavā sāyaṇ-  
hasamayaṃ patisallāyā vutthito, yen' āyasmā Mahākassapo  
ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi.  
Nisajja kho Bhagavā āyasmantaṃ Makākassapaṃ etad  
avoca :

“ Kacci te Kassapa khamanīyaṃ, kacci yāpanīyaṃ, kacci  
dukkhāvedanā paṭikkamanti no abhikkamanti. Paṭikkamo  
'sānaṃ paññāya ti no abhikkamo ” ti.

‘Na me, bhante, khamanīyaṃ na yūpanīyaṃ bālhā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo ’sānaṃ paññāyati no paṭikkamo ti.

“Satt’ ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbāṇāya saṃvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulikato abhiññāya sambodhāya nibbāṇāya saṃvattati.

2) Dhammavicayasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

4) Pīṭisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

7) Upekkhāsambojjhaṅgo — pe — nibbāṇāya saṃvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbāṇāya saṃvattantīti.

‘Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi.

Vuttāhi cāyasmā Mahākassapo tamhā ābādhā tatha pahīno cāyasmato Mahākassapassa so ābādhho ahoṣīti.

MAHĀKASSAPATTHERABOJJHAṄGAṃ.

The *Mahāmoggallānatthera bojjhaṅgaṃ* and the *Mahācundatthera bojjhaṅgaṃ* agree with the preceding sutta in all but the name.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālhaḡilāno. Atha kho āyasmā Ānando yena Bhagavā ten’ upasaṃkami upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca :

Āyasmā, bhante, Girimānando ābādhiko dukkhito bāl'hagi-lāno. Sādhu bhante Bhagavā; yen' āyasmā Girimānando ten' upasaṅkamatu anukampaṃ upādāyāti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi. Tānaṃ kho paṇ' etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭippassambheyya.

Katame dasa saññā?

“Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, paḥānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhīrati saññā, sabbasaṅkhāresu aniccasaññā, ānāpānasati.”

Katamā ca Ānanda aniccasaññā?

“Idh' Ānanda bhikkhu, araññagato vā rukkhamūlagato vā suññāgārāgato vā iti paṭisaṅcikkhati:—

Rūpaṃ aniccaṃ, vedanā aniccaṃ, saññā aniccaṃ, saṅkhārā aniccaṃ, viññāṇaṃ aniccaṃ ti. Iti imesu pañcas' upādānakkhandhesu aniccānupassī viharati. Ayam vuccat' Ānanda aniccasaññā. || 1 ||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda — pe — paṭisaṅcikkhati:—

Cakkhuṃ anattā, rūpaṃ anattā, sotāṃ anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaññā. || 2 ||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā taca-pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati.

Atthi imasmim kāye: kesā — pe — matthaluṅgaṇa ti. (See page 82).

Iti imasmim kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasaññā. || 3 ||

Katamā ca Ānanda ādīnavasaññā? Idh' Ānanda — pe — paṭisaṅcikkhati.

Bahu dukkho kho ayam kāyo, bahu ādinavo iti imasmim kāye vividhā ābādhā uppajjanti seyyathidaṃ :—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, dāho, jaro, kucchirogo, mucchā, pakkhādikā, sūlo, visūcikā, kuṭṭham, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchura-khasā, vitacchikā, lohitaṃ, pittaṃ, madhumeho, amsū, pilakā, bhagandalā, pitta-samuṭṭhānā-ābādhā, semha-samuṭṭhānā-ābādhā, vāta-samuṭṭhānā-ābādhā, sannipātikā-ābādhā, utu-vipariṇāmajā-ābādhā, visama-parihārajā-ābādhā, opākā-ābādhā, kammavipākā-ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo.

Iti imasmim kāye ādinavānupassī viharati. Ayam vuccat' Ānanda, ādinavasaññā. || 4 ||

Katamā ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti pajahati, vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ byāpādavitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaṃ anabhāvaṃ gameti.

Amayam vuccat' Ānanda pahānasaññā. || 5 ||

Katamā c' Ānanda virāgasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati.

Etam santaṃ etam paṇitaṃ yadidaṃ sabbasaṅkhāra-samatho sabbūpadhi paṭinissago taṇhakkhaya virāgo nibbāṇaṃ ti.

Amayam vuccat' Ānanda virāgasaññā. || 6 ||

Katamā ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati.

Etam santaṃ etam paṇitaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhi paṭinissago taṇhakkhaya nirodho nibbāṇaṃ ti.

Amayam vuccat' Ānanda nirodhasaññā. || 7 ||

Katamā c' Ānanda sabbaloke anabhiratisaṇṇā ?

Idh' Ānanda bhikkhu ye loko upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viramati na upadiyanto. Ayaṃ vuccat' Ānanda sabba loka anabhirati saṇṇā. || 8 ||

Katamā c' Ānanda sabbasaṅkhāresu aniccasaṇṇā ?

Idh' Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu anicca-saṇṇā. || 9 ||

Katamā c' Ānanda ānāpānasati ?

Idh' Ānanda bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇagāragato vā nīsidati pallaṅkaṃ ābhujitvā ujum kayam paṇidhāya parimukkham satim upaṭṭhapetvā so sato vā assasati sato passasati:

Digham vā assasanto digham assasāmīti pajānāti.

Digham vā passanto digham passasāmīti pajānāti.

Rassam vā assasanto rassam assasāmīti pajānāti.

Rassam vā passanto rassam passasāmīti pajānāti.

Sabbakāyaṃ paṭisaṃvedī assasissāmīti sikkhati.

Sabbakāyaṃ paṭisaṃvedī passasissāmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.

Pīti-paṭisaṃvedī assasissāmīti sikkhati.

Pīti-paṭisaṃvedī passasissāmīti sikkhati.

Sukha-paṭisaṃvedī assasissāmīti sikkhati.

Sukha-paṭisaṃvedī passasissāmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāmīti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī passasissāmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ assasissāmīti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ passasissāmīti sikkhati.

Citta-paṭisaṃvedī assasissāmīti sikkhati.

Citta-paṭisaṃvedī passasissāmīti sikkhati.

Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.

Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.

Samādāyaṃ cittaṃ assasissāmīti sikkhati.

Samādāyaṃ cittaṃ passasissāmīti sikkhati.

Vimocayaṃ cittaṃ assasissāmīti sikkhati.

Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Aniccānupassī assasissāmīti sikkhati.

Aniccānupassī passasissāmīti sikkhati.

Virāgānupassī assasissāmīti sikkhati.

Virāgānupassī passasissāmīti sikkhati.

Nirodhānupassī assasissāmīti sikkhati.

Nirodhānupassī passasissāmīti sikkhati.

Paṭinissaggānupassī assasissāmīti sikkhati.

Paṭinissaggānupassī passasissāmīti sikkhati.—

Ayaṃ vuccat' Ānanda ānāpānāsati. || 10 ||

Sace kho tvam Ānanda Girimānandassa bhikkhum imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyāti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā: yen' āyasmā Girimānando ten' upasaṅkami upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abbhāsi.

Atha kho āyasmato Girimānandassa imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambhī.

Vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā tathā pahīno ca panāyasmato Girimānandassa so ābādho ahoṣīti.

GIRIMĀNANDASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Atha kho cattāro mahārājā mahatīyā ca Yakkha-senāya mahatīyā ca Gandhabba-senāya mahatīyā ca Kumbhaṇḍa-senāya mahatīyā ca Nāga-senāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ āvaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhik-

kantavaṇṇā kevalakappaṃ Gijjhakūtaṃ obhāsetvā: yena Bhagavā ten' upasaṅkamimsu: upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimsu. || 1 ||

Te pi kho Yakkhā app' ekacce Bhagavantam abhivādetvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavatā saddhim sammodimsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisīdimsu; app' ekacce nāma gottam sāvetvā ekamantaṃ nisīdimsu; app' ekacce tuṇhībhūtā ekamantaṃ nisīdimsu. || 2 ||

Ekamantaṃ nisinno kho Vessavaṇṇo mahārājā Bhagavantam etad avoca:—

Santi hi, bhante, ulārā Yakkhā Bhagavato appasannā: santi hi, bhante, ulārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. || 3 ||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammaṃ deseti; adinnādāna veramaṇīyā dhammaṃ deseti; kāmesu micchācārā veramaṇīyā dhammaṃ deseti; musāvādā veramaṇīyā dhammaṃ deseti; surāmerayamajja-pamādatṭhānā veramaṇīyā dhammaṃ deseti.” || 4 ||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādatṭhānā, tesam tam hoti appiyaṃ amanāpam.” || 5 ||

“Santi hi bhante Bhagavato sāvakā araṇṇhe vanapanthāni panthāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallaṇa-sāruppani:

Tattha santi ulārā Yakkhā nivāsino, ye imasmim Bhagavato pāvacane appasannā. Tesam pasādāya uggaṇhātu, bhante, Bhagavā Ātānāṭiyaṃ rakkhaṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyāti.” Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adhiṇvāsanaṃ viditvā  
tāyaṃ velāyaṃ imaṃ Āṭānāṭiyaṃ rakkhaṃ abhāsi : || 6 ||

Vipassissa nam' atthu cakkhumantassa sirīmato !  
Sikkhissa pi nam' atthu sabba-bhūtānukampino ! || 1 ||

Vessabhussa nam' atthu nahātakassa tapassino !  
Nam' atthu Kakusandhassa Māra-senā-pamaddino ! || 2 ||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusīmato !  
Kassapassa nam' atthu vippamuttassa sabbadhe ! || 3 ||

Angīrasassa nam' atthu Sakyaputtassa sirīmato !  
Yo imaṃ dhammaṃ adesesi sabba-dukkha paṇ udānaṃ ! || 4 ||

Ye cāpi nibbutā loke yathābhūtaṃ vipassisum  
Te janā apisunā ca mahantā vītasāradā  
Hitam devamanussānaṃ yaṃ namassanti Gotamaṃ  
Vijjācaraṇa-sampannaṃ mahantaṃ vītasāradaṃ. || 5 ||

Yato uggacchati suriyo ādicco maṇḍali mahā,  
Yassa c'uggacchamānassa samvarī pi nirujjhati,  
Yassa c'uggate suriye divaso ti pavuccati. || 6 ||

Rahado pi tattha gambhīro samuddo saritodako  
Evaṃ taṃ tattha jānanti samuddo saritodako  
Ito sa purimā disā iti naṃ ācikkhati jano. || 7 ||

Yaṃ disaṃ abhipāleti mahārājā yassasī so  
Gandhabbānaṃ adhipātī Dhataratṭho iti nāmaso  
Ramati naccagītehi Gandhabbehi purakkhato. || 8 ||

Puttā pi tassa bahavo eka nāmā ti me sutam  
Asītim dasa eko ca Indanāmā mahabbalā. || 9 ||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ  
Dūrato va namassanti mahantaṃ vītasāradaṃ. || 10 ||

Namo te purisajāṇūā ! namo te puris' uttama !  
Kusalena samekkhesi amanussā pi taṃ vandanti !  
Sutaṃ n'etaṃ abhiṇhaso tasmā evaṃ vademase. || 11 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ,  
Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ ! || 12 ||

Yena Petā pavuccanti pisunā piṭṭhimamsikā  
Pāṇātipātino luddā corā nekatikā janā. || 13 ||

Ito sā dakkhiṇā disā iti naṃ ācikkhati jano  
 Yaṃ disaṃ abhipāleti mahārājā yasassiso  
 Kumbhaṇḍāṇaṃ adhipati Viruḷho iti nāma so  
 Ramati naccagītehi Kumbhaṇḍehi pur' akkhāto. || 14 ||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ  
 Asītiṃ dasa eko ca Indanāmā mahabbalā || 15 ||

Te ca pi Buddhāṃ disvāna Buddhāṃ ādicca bandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 16 ||

Namo te purisājaṇṇa ! namo te puris' uttama !  
 Kusaleṇa samekkhasi amanussā pi taṃ vandanti !  
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase. || 17 ||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,  
 Vijjācaraṇasampannaṃ Buddhāṃ vandama Gotamaṃ ! || 18 ||

Yatha c' uggacchati suriyo ādicco maṇḍalī mahā  
 Yassa c' uggacchamānassa divaso pi nirujjhati  
 Yassa coggate suriye saṃvarīti pavuccati  
 Rahado pi tattha gambhīro samuddo saritodako  
 Evaṃ taṃ tattha jānanti samuddo saritodako. || 19 ||

Ito sā pacchimā disā iti naṃ ācikkhati jano  
 Yaṃ disaṃ abhipāleti mahārājā yasassī so  
 Nāgāṇaṃ ca adhipati Virūpakkho iti nāmaso  
 Ramati naccagītehi Nāgehi purākkhato. || 20 ||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ  
 Asītiṃ dasa eko ca Indanāmā mahabbalā. || 21 ||

Te cāpi Buddhāṃ disvāna Buddhāṃ ādiccabandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāraḍaṃ. || 22 ||

Namo te purisājaṇṇa, namo te puris' uttama  
 Kusaleṇa samekkhasi amanussā pi taṃ vandanti  
 Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase ! || 23 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ  
 Vijjācaraṇasampannaṃ Buddhāṃ vandāma Gotamaṃ !  
 Yena Uttara-kurūramā Mahāmerū Sudassano  
 Manussā tattha jāyanti amamā apariggahā. || 24 ||

Na te bijam pavapanti na pi nīyanti naṅgalā  
Akattḥa-pākimam sālim paribhuñjanti mānussā. ||25||

Akaṇam athusam suddham sugandham taṇḍulapphalam  
Tuṇḍikīre pacitvāna tato bhuñjanti bhojanam. ||26||

Gāvim ekakhuram katvā anuyanti diso disam  
Pasum ekakhuram katvā anuyanti diso disam  
Itthi vā vāhanam katvā anuyanti diso disam  
Purisavāhanam katvā anuyanti diso disam  
Kumārīvāhanam katvā anuyanti disa disam  
Kumāravāhanam katvā anuyanti diso disam. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa  
rājino  
Hatthi-yānam assa-yānam dibba-yānam upatṭhitam  
Pāsādā sivikā c' eva mahārajassa yassasī so  
Tassa ca nagarā āhu antalikkhe sumāpitā  
Āṭanāṭa Kusināṭa Parakusināṭa Nāṭapuriyā Parakusita-  
nāṭa. ||28||

Uttarena Kupivanto Janogham aparena ca  
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma  
rājadhānī. ||29||

Kuverassa kho pana, mārissa, mahārajassa Visānā nāma  
rājadhānī

Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Pacessanto pakāsenti Tatolā Tattalā Tatotalā  
Ojasi Tejasi Tatojasi Sārorājā Aritṭho Nemi  
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti  
Vassā yato patāyanti sabbāpi tattha Bhagalavatī nāma  
Yattha Yakkhā payirupāsanti. ||31||

Tattha niccaphalā rukkhā nāmā dijagaṇāyutā  
Mayura-koṇcābhi rudā-kokilādīhi vaggūbhi  
Jivam-jivaka sadd' ettha, atho oṭṭhāva-cittakā  
Kukutthakā kulīrakā vane pokkharasātakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca  
Sobhati sabbakālam sa Kuvera-naliṇī sadā. ||33||

Ito sū uttarā disā iti naṃ āeikkhati jano,  
 Yaṃ disaṃ abhipāleti mahārājā yasassī so  
 Yakkhānaṃ adhipati Kuvero iti nāmaso  
 Ramati nacca-gīthehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ  
 Asītiṃ dasa eko ca Inda nāmā mahabbalā. ||35||

Te cāpi Buddhā disvāna Buddhā ādicca bandhunaṃ  
 Dūrato va namassanti mahantaṃ vītasāradaṃ. ||36||

Namo te puris' ājañña, namo te puris' uttama  
 Kusalena samekkhasi amanussa pi taṃ vandanti  
 Sutaṃ n' etaṃ abhiñhaso : tasmā evaṃ vandemase ! ||37||

Jinaṃ vandatha Gotamaṃ ! Jinaṃ vandāma Gotamaṃ !  
 Vijjācaraṇa-sampannaṃ Buddhā vandāma Gotamaṃ ! ||38||

Ayaṃ kho sā, mārisa, Āṭanāṭiyā rakkhā, bhikkhunaṃ  
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā, rakkhāya,  
 avihimsāya, phāsu viharāyā ti. ||7||

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā  
 upāsakassa vā upāsikāya vā : ayaṃ Āṭanāṭiyā rakkhā sugga-  
 hitā bhavissati samattā pariyāputā tañce amanusso Yakkho vā  
 Yakkhiṇī vā Yakkhapotako vā Yakkhapotikā vā Yakkha-  
 mahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbī vā — pe — ||9||

Kumbhaṇḍo vā Kumbhaṇḍī vā — pe — ||10||

Nāgo vā Nāgīnī vā — pe — ||11||

paduṭṭhacitto gacchantaṃ vā anugaccheyya t̥hitāṃ vā  
 upatitṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā  
 upanipajjeyya. ||12||

Naṃ eso, mārisa, amanusso labheyya gāmesu vā nigamesu  
 vā sakkāraṃ vā garukāraṃ vā.

Naṃ eso, mārisa, amanusso labheyya Ālakamandāya rāja-  
 dhāniyā vatthum vā vāsaṃ vā.

Naṃ eso, mārisa, amanusso labheyya Yakkhānaṃ samitiṃ  
 gantaṃ. ||13||

Api ssu naṃ, mārisa, amanussā anavayhaṃ pi naṃ  
 kareyyuṃ avivayhaṃ. Api ssu naṃ, mārisa, amanussā aṭṭāhi

pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Api ssu naṃ, mārisa, amanussā rittam pi pattam sise nikkujjeyyuṃ. Api ssu naṃ, mārisa, amanussā sattadhā pi assa muddham phāleyyuṃ. || 14 ||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti, seyyathāpi mārisa, || 15 ||

“rañño Māgadhassa vijite corā : te n' eva rañño Māgadhassa ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhassa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā : te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. || 16 ||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — || 17 ||

Gandhabbo vā Gandhabbī — pe — || 18 ||

Kumbhaṇḍo vā Kumbhandī — pe — || 19 ||

Nāgo vā Nāgīnī vā — pe — || 20 ||

paduṭṭhacitto bhikkhuṃ vā bhikkhunim vā upāsakaṃ vā upāsikānaṃ vā gacchantam vā anugaccheyya, tṭhitam vā upatitṭheyya, nisinnaṃ vā upanisiḍeyya, nipannaṃ vā upanipajjeyya, imesaṃ Yakkhānaṃ Mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ upajjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ : || 21 ||

Ayaṃ Yakkho gaṇhāti, ayaṃ Yakkho āvisati, ayaṃ Yakkho heṭheti, ayaṃ Yakkho himsati, ayaṃ Yakkho vihimsati, ayaṃ Yakkho na muṇcatīti. || 22 ||

Katamesaṃ Yakkhānaṃ Mahāyakkhānaṃ senā-patīnaṃ, mahā-senā-patīnaṃ ?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati

Cando Kāmasetṭho ca Kinnughaṇḍu Nighaṇḍu ca

Pauṇḍro Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naḷarājā Janesabho  
 Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo  
 Sīvako Mucalindo ca Vessāmitto Yugandharo  
 Gopālo Suppagedho ca Hirī Nettī ca Mandiyo  
 Pañcāḷacando Ālavako Pajjuno Sumanō Sumukho  
 Dadhimukho Maṇi Mānicaro Digho Atho Serissako  
 sahā. ||23||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-  
 senāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ  
 Ayam Yakkho gaṇhāti — pe — na muñcatīti. ||24||

Ayam kho sā, mārisa, Āṭānāṭiyā rakkhā bhikkhunaṃ  
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
 avihiṃsāya phāsuviḥārāyāti. ||25||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ  
 bahukaraṇiyāti. ||26||

Yassa dāni tumhe mahārājāno kālaṃ maññathāti. ||27||

Atha kho cattāro mahārājāno utṭhāyāsanaṃ, Bhagavantam  
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhā-  
 yimsu. ||28||

Te pi kho Yakkhā utṭhāyāsanaṃ app' ekacce Bhagavantam  
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhiṃ sammodimsu sammodanī-  
 yaṃ kathaṃ sārāṇiyaṃ vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjalim paṇāmetvā tatth'  
 ev' antaradhāyimsu.

App' ekacce nāma gottam sāvetaṃ tatth' ev' antaradhāyimsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhāyimsūti. ||29||

“Uggaṇhātha, bhikkhave, Āṭānāṭiyaṃ rakkhaṃ! Pariyā-  
 puṇātha, bhikkhave Āṭānāṭiyaṃ rakkhaṃ! Dhāretha, bhi-  
 kkhave, Āṭānāṭiyaṃ rakkhaṃ! Atthasamhitāya, bhikkhave,  
 Āṭānāṭiyā rakkha bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ  
 upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsu viḥārāyāti.

Idaṃ avoca Bhagavā: attamanā te bhikkhū Bhagavato  
 bhāsitaṃ abhinandanu ti. ||30||

## NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Ēvaṃ me sutam : Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese : || 1 ||

“Dve 'me, bhikkhave, antā pabbajitena na sevitaḃbū. Katame dve?

‘Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito ; yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anattasaṃhito;—eteko bhikkhave ubho ante anupagamma majjhima paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbāṇāya samvattati.’ || 2 ||

Katamā ca sā bhikkhave majjhima paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbāṇāya samvattati?

“Ayaṃ eva ariyo atthaṅgiko maggo, seyyathīdaṃ : Sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo sammāvāyāmo, sammāsatī, sammāsamādhi. || 3 ||

Ayaṃ kho sā, bhikkhave, majjhima paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbāṇāya samvattati. || 3 ||

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ : jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇaṃ pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi icchaṃ na labhati taṃ pi dukkhaṃ—saṅkhittena pañc’ upādānakkhandhā dukkhā. || 4 ||

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ : yāyaṃ taṇhā ponobbhavikā nandī-rāga-sahagatā tatra tatrābhinandini, seyyathīdaṃ : Kāmatāṇhā, bhavataṇhā, vibhavataṇha. || 5 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ, yo tassa yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissago mutti anālayo. || 6 ||

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam.

Ayaṃ eva ariyo atthaṅgiko maggo : seyyathidaṃ sammā-ditṭhi — pe — sammāsamādhī. ||7||

Idaṃ dukkham ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||8||

Taṃ kho pan' idaṃ dukkham ariyasaccam pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nāṇam udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ||9||

Idaṃ dukkhasamudayaṃ ariyasaccam ti me, bhikkhave, — pe — aloko udapādi. ||10||

Taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pabhātabban ti me bhikkhave — pe — pahīnan ti me bhikkhave — pe — āloko udapādi. ||11||

Idaṃ dukkhanirodham ariyasaccam ti me bhikkhave — pe — āloko udapādi. ||12||

Taṃ kho pan' idaṃ dukkhanirodham ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko udapādi. ||13||

Idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko udapādi. ||14||

Taṃ kho pan' idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko udapādi. ||15||

Yāva kīvañca me, bhikkhave, imesu catusu ariyasaccesu evaṃ ti-parivaṭṭam dvādasā-kāram yathābhūtam nāṇadassanam na suvisuddham ahosi : n'eva tāvāham bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya anuttaram sammāsambodhiṃ abhisambuddho paccaññāsim. ||16||

Yato ca kho me, bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭam dvādasā-kāram yathābhūtam nāṇadassanam suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevama-

nussāya anuttaram sammāsambodhiṃ abhisambuddho ti paccaññasiṃ. ||17||

Ñāṇaṇca pana me dassaṇaṃ udapādi: ‘Akuppā me ceto-vimutti, ayaṃ antimā jāti, n’atthi dāni punabbhavo ti.’ ||18||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandanti. ||19||

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Kondaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: ‘Yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodha-dhammaṃ ti.’ ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhumma devā saddaṃ anussāvesuṃ: ‘Evaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaram dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci lokasmin ti.’ ||21||

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ — pe —. ||22||

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddaṃ anussāvesuṃ — pe —. ||23||

Yāmā devā — pe —. ||24||

Tusitā devā — pe —. ||25||

Nimmānarati devā — pe —. ||26||

Paranimmitavasavattino devā — pe —. ||27||

Brahmapārisajjā devā — pe —. ||28||

Brahmapurohitā devā — pe —. ||29||

Mahābrahmā devā — pe —. ||30||

Parittābhā devā — pe —. ||31||

Appamānabhā devā — pe —. ||32||

Ābhassarā devā — pe —. ||33||

Parittasubhā devā — pe —. ||34||

Appamāṇasubhā devā — pe —. ||35||

Subhakiṇṇā devā — pe —. ||36||

Vehapphalā devā — pe —. ||37||

Asaññasattā devā — pe —. ||38||

Avihā devā — pe —. ||39||

Attappā devā — pe —. ||40||

Sudassā devā — pe —. ||41||

Sudassī devā — pe —. ||42||

Akanitṭhā devā — pe —. ||43||

Evam Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||44||

Iti ha tena khaṇena tena layena tena muhuttana yāva Brahmaloḷkā saddo abbhuggaṇchi, ayaṇca kho dasasahassilokadhātu saṅkampi, sampakampi, sampavedhi ; appamāṇo ca uḷāro obhāso loka pāturahosi atikkamma devānaṃ devānubhāvan ti. ||45||

Atha kho Bhagavā udānaṃ udānesi : “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ti.” ||46||

Iti hi’ daṃ āyasmato Kondaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||47||

D H A M M A C A K K A M.

## NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutaṃ : Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusattehi sabbehi’ eva arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhusaṅghaṇca. ||1||

Atha kho catunnam Suddhāvāsa-kāyikānam devānam etad ahosi :—

“Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusattehi sabbehi’ eva arahantehi, dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhusaṅghaṇca. Yan nūna mayam pi yena Bhagavā ten’ upasasaṅkameyyāma, upasaṅkamitvā Bhagavato santike paccekam gātham bhāseyyāmāti.” ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso

sammiñjitam vā bāham pasāreyya pasāritam vā bāham  
sammiñjeyya evaṃ evaṃ kho Suddhāvāsesu devesu antara-  
hitā Bhagavato purato pāturahaṃsu. ||3||

Atha kho tā devatā Bhagavantam abhivādetvā ekam-  
antam atthaṃsu: ekamantam ʘhitā kho ekā devatā Bhaga-  
vato santike imaṃ gātham abhāsi :

“Mahāsamayo pavanasmim  
deva-kāyā samāgatā !  
Āgatamhā imaṃ dhammasamayam  
dakkhitāye aparājitasanghan” ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“Tatra bhikkhavo samādahaṃsu  
cittam attano ujukam akaṃsu  
Sārathi va nettāni gahetvā  
indriyāni rakkhanti paṇḍitā” ti. ||2||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“Chetvā khīlam chetvā paligham  
indakhīlam uhaccam anejā  
Te caranti suddhā vimalā  
cakkhumatā sudantā susunāgā” ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṃ gātham  
abhāsi :

“Ye keci buddham saraṇam gatāse  
na te gamissanti apāyam  
Pahāya mānusam deham  
devakāyam paripuressantī” ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi :

“Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā  
sannipatitā Tathāgataṃ dassanāya bhikkhu saṅghaṇṇa. Ye  
pi te, bhikkhave, ahesuṃ atītaṃ addhānam arahanto sammā-  
sambuddhā, tesam pi Bhagavantānam ete paramā yeva devatā  
sannipatitā ahesuṃ, seyyathā pi mayham etarahi. Ye pi te,  
bhikkhave, bhavissanti anāgataṃ addhānam arahanto sammā-  
sambuddhā, tesam pi Bhagavantānam ete paramā yeva

devatā sannipatitā bhavissanti, seyyathā pi mayhaṃ etarahi.” ||5||

“Āeikkhissāmi, bhikkhave devakāyānaṃ nāmāni, kittayissāmi, bhikkhave, devakāyānaṃ nāmāni, desissāmi, bhikkhave, devakāyānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasikarotha bhāssissāmīti. ||6||

“Evaṃ bhante !” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : ||7||

“Silokaṃ anukassāmi, yathā bhum mā tad assitā  
Ye sitā girigabbhāraṃ pahitattā samāhitā  
Puthu sīhā va sallinā lomahaṃsābhisambhuno  
Odāta manasū saddhā vippassanaṃ anāvilā  
Bhīyo pañca-sate ñatvā vane Kāpilavatthave. ||1||

Tato āmantayī satthā sāvake sāsane rate :  
Devakāyā abhikkantā te vijānātha bhikkhave ?  
Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ  
Tesam pātūr āhu ñāṇaṃ amanussāna dassanaṃ. ||2||

App’ eke satam addakkhum sahasaṃ atha sattati  
Satam eke sahasānaṃ amanussānaṃ addaṃsu  
App eke ’nantaṃ adakkhum disā sabbā phuṭā ahū  
Tañca sabbam abhiññāya pavakkhitvāna eakkhumā  
Tato āmantayī satthā sāvake sāsane rate :  
Devakāyā abhikkantā te vijānātha bhikkhave ?  
Ye vo ’haṃ kittayissāmi girāhi anupubbaso. ||3||

Sattasahasā Yakkhā ca bhum mā Kāpilavatthavā  
Iddhimanto jutimanto vaṇṇavanto yasassino  
Modamānā abhikkāmaṃ bhikkhūnaṃ samitiṃ va-  
naṃ. ||4||

Cha sahasā Hemavatā Yakkhā nānatta-vaṇṇino  
Iddhimanto jutimanto vaṇṇavanto yasassino  
Modamānā abhikkāmaṃ bhikkhūnaṃ samitiṃ va-  
naṃ. ||5||

Sātāgirā ti-sahasā Yakkhā — pe —. ||6||

Icc ete soḷasa sahasa Yakkhā — pe —. ||7||

Vessāmittā pañca satā Yakkhā — pe —. ||8||

Kumbhīro Rājagahiko Vepullassa nivesanam,  
Bhiyo nam satasahassam Yakkhānam payirupāsati,  
Kumbhīro Rājagahiko so p' āga samitiṃ vanam. ||9||

Purimañca disaṃ rājā Dhatarattho taṃ pasāsati  
Gandhabbānam adhipati mahārājā yasassī so.  
Puttā pi tassa bahavo indanāmā mahabbalā  
Iddhimanto jutimanto vaṇṇavanto yasassino  
Modamānā abhikkāmaṃ bhikkhūnam samitiṃ va-  
nam. ||10||

Dakkhiṇaṃca disaṃ rājā Virūḷho taṃ pasāsati  
Kumbhaṇḍānam adhipati mahārājā yasassī so  
Puttā pi tassa — pe —. ||11||

Pacchimañca disaṃ rājā Virūpakkho taṃ pasāsati  
Nāgānaṃca adhipati mahārājā yasassī so.  
Puttā pi tassa — pe —. ||12||

Uttarañca disaṃ rājā Kuvero taṃ pasāsati  
Yakkhānam adhipati mahārāja yasassī so  
Puttā pi tassa — pe —. ||13||

Purimaṃ disaṃ Dhatarattho, dakkhiṇena Virūḷhako  
Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ  
Cattāro te mahārājā samantā cāturo disā  
Daddallamānā atthamsu vane Kāpilavatthave. ||14||

Tesaṃ māyāvino dāsā āgu vañcanikā sathā  
Māyā Kuṇḍu Veṇḍu Viṭucca Vitucco saḥā  
Candano Kāmasettho ca Kinnughandhu Nighandhu ca  
Panādo Opamañño ca devasūto ca Mātali  
Citta-Seno ca Gandhabbo Naḷarājā Janesabho  
Āgum Pañcasikho ceva Timbaru Suriyavaccasā  
Ete c' aññe ca rājāno Gandhabbā saḥā rājubhi  
Modamānā abhikkāmaṃ bhikkhūnam samitiṃ va-  
nam. ||15||

Athāgu Nābhasā Nāgā Vesalā saḥā Tacchakā  
Kambalassatarā āgu Pāyāgā saḥā nūtibhi,  
Yāmunā Dharaṭṭhā ca āgu Nāgā yasassino  
Erāvaṇo Mahānāgo so p' āgu samitiṃ vanam. ||16||

Ye nāgāraje sahasā haranti  
 dibbā dvijā pakkhī visuddhacakkhū  
 vehāsayā te vana-majjha-pattā  
 Cittā Supaṇṇā iti tesam nāmaṃ  
 abhayaṃ tadā Nāgarājanaṃ āsi  
 Supaṇṇato khemaṃ akāsi Buddho  
 Saṇhāhi vācāhi upavhayantā  
 Nāgā Supaṇṇā saraṇaṃ agaṃsu Buddhamaṃ. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.  
 Bhātaro Vāsavaś' ete iddhimanto yasassino.  
 Kālakaṇḍa mahāhimsā asurā Dānaveghasā  
 Vepacitti Sucitti ca Pahārādo Namuci saha  
 Sataṇca Baliputtānaṃ sabbe verocanāmakā  
 Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamuṃ  
 Samayo dāni, bhadante, bhikkhūnaṃ samitiṃ va-  
 naṃ. ||18||

Āpo ca devā Pathavī Tejo Vāyo tad āgamuṃ  
 Varuṇā Vāruṇā devā Soma ca Yasasā saha  
 Mettākaruṇā-kāyikā āgu devā yasassino  
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino  
 Iddhimanto — pe — samitiṃ vanaṃ ||19||

Veṇhu ca devā Sahalī ca Asamā ca duve Yamā  
 Candass' upanissā devā candaṃ āgu purakkhatvā  
 Suriyass' upanissā devā suriyaṃ āgu purakkhatvā  
 Nakkhattāni purakkhatvā āgu mandavalāhakā  
 Vasūnaṃ Vāsavo seṭṭho Sakko p' āgu Purindado  
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino  
 Iddhimanto — pe — samitiṃ vanaṃ. ||20||

Ath' āgu Sahabhū devā jalaṃ aggi sikhā-r-iva  
 Arittṭhakā ca Rojā ca Ummā-puppha-nibbāsino ;  
 Varuṇā saha Dhammā ca Accutā ca Anejakā  
 Sūleyya Rucirā āgu, āgu Vāsavanesino  
 Das' ete dasadhā kāyā — pe — samitiṃ vanaṃ. ||21||

Samāṇā Mahāsamāṇā Mānusaṃmānusaṃsuttamā  
 Khiddāpadūsikā āgu, āgu Manopadūsikā

Athāgu Harayo devā ye ca Lohitavāsino  
Pārāgā Mahāpārāgā āgu devā yasassino  
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||22||

Sukhā Karumbā Aruṇā āgu Veghanasā sahā  
Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā  
Sadāmattā Hāragajā Missakā ca yasassino  
Thanayaṃ āgu Pajjunno yo disā abhivassati :  
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||23||

Khemiya Tusitā Yāmā Kaṭṭhakā ca yasassino  
Lambitakā Lāmasotthā Joti nāma ca Āsavā  
Nimmānaratino āgu ath' āgu Paranimmitā  
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||24||

Saṭṭh'ete deva-nikāyā sabbe nānatta-vaṇṇino  
Nāma-dvayena āgañchum ye c' aññe sadisā sahā :  
'Pamuṭṭhajātiṃ akhilaṃ oghatiṇṇaṃ anāsavaṃ  
Dakkhem'oghataṃ Nāgaṃ candaṃ va asitātigaṃ.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha  
Sanaṃ kumāro Tisso ca so p' āgu samitiṃ vanam. ||26||

Sahassa Brahmaloṇaṃ Mahābrahmā bhititṭhati  
Upapanno jutimanto bhismākāyo yasassī so. ||27||

Das'ettha issarā āgu pacceka-vasavattino ;  
Tesaṇca majjhato āgu Hārīto parivārīto. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake  
Mārasenā abhikkāmī : Passa kaṇhassa mandiyaṃ. ||29||

'Ettha gaṇhatha bandhatha rāgena bandhaṃ atthu ve  
Samantā parivarethā mā vo muñcittha koci naṃ.' ||30||

Iti tattha mahāsena kaṇhasenaṃ apesayi  
Pāṇinā talaṃ āhacca saraṃ katvāna bheravaṃ  
Yathā pāvussako megho thanayanto savijjuko  
Tada so paccudāvatti saṅkuddho asayaṃ vasi. ||31||

Taṇca sabbam abhiññāya pavakkhitvāna cakkhumā  
Tato āmantayi satthā sāvake sāsane rate :  
Mārasenā abhikkantā te vijānātha bhikkhavo ?

Te ca ātappam akarum sutvā Buddhassa sāsanaṃ.  
Vitarāgeḥ' apakkamum na sam lomam pi iñjayum. ||32||

Sabbe vijitā saṅgāmā-bhayābhītā yasassino  
Modanti saha bhūtehi sāvakaṃ te jane sutāti. ||33||

MAHĀSAMAYASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa Yakkhassa bhavane. Atha kho Āḷavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam etad avoca:

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Dutiyam pi kho Āḷavako yakkho Bhagavantam etad avoca:

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Tatthiyam pi kho Āḷavako yakkho Bhagavantam etad avoca:

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Catuttham pi kho Āḷavako yakkho Bhagavantam etad avoca: “Nikkhama samaṇā” ti.

“‘Na kho panāham āvuso nikkhamissāmi. Yan te karaṇiyaṃ tam karohi’” ti.

“Pāuham tam samaṇa pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāram Gaṅgāya khipissāmī ti.”

“ ‘Na khvāham tam, āvuso, passāmi sadevake loke, samā-  
rake, sabrahmake, sassamaṇa brāhmaniyā pajāya sadevama-  
nussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,  
pādesu vā gahetvā pāraṃ Gangāya khipeyya. Api ca tvaṃ  
āvuso puccha yadā kaṅkhasi ’ ” ti.

“ Kiṃ sūdha vittaṃ purisassa seṭṭhaṃ? kiṃsu suciṇṇo  
sukham āvahati?

Kiṃsu have sādhutaraṃ rasānaṃ? kathaṃ jivim jīvitam  
āhu seṭṭhan? ” ti. || 1 ||

“ ‘Saddh’ idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo  
sukham āvahati,

Saccaṃ have sādhutaraṃ rasānaṃ, paññā jivim jīvitam  
āhu seṭṭhan ’ ” ti. || 2 ||

“ Kathaṃsu tarati oghaṃ? kathaṃ tarati aṇṇavaṃ?  
Kathaṃsu dukkhaṃ acceti? kathaṃsu parisujjha-  
tīti? ” || 3 ||

“ ‘Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,  
Viriyena dukkhaṃ acceti, paññāya parisujjhati. ’ ” || 4 ||

“ Kathaṃsu labhate paññaṃ? kathaṃsu vindate dhaṇaṃ?  
Kathaṃsu kittiṃ pappoti? kathaṃ mittāni gantheti?  
Asmā lokā paraṃ lokam kathaṃ pecca na socati? ” || 5 ||

“ ‘Saddahāno arahataṃ dhammaṃ nibbānapattiyā  
Sussūsaṃ labhate paññaṃ appamatto vicakkhaṇo.  
Paṭirūpakārī dhuravā vuṭṭhātā vindate dhaṇaṃ  
Saccena kittiṃ pappoti dadam mittāni ganthati,  
Asmā lokā paraṃ lokam evaṃ pecca na socati.  
Yass’ ete caturo dhammā saddhassa gharamesino  
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati.  
Ingha aññe pucchassu puthu samaṇabrāhmaṇe  
Yadi saccā damā cāgā khantyābhiyyo’ dha vijjati. ’ ” || 6 ||

“ Kathaṃ nu dāni puccheyyaṃ puthu samaṇabrāhmaṇe  
Svāhaṃ ajja pajānāmi so attho samparāyiko.  
Atthāya vata me Buddhho vāsāyālavim āgato

Yo' haṃ ajja pajānāmi yattha dinnam mahapphalam  
 So ahaṃ vicarissāmi gāmāgāmaṃ purāpuram  
 Namassamāno sambuddham dhammassa ca sudham-  
 matan" ti. ||7||

ĀLĀVAKASUTTAM.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattiyaṃ  
 viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho añña-  
 tarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevala-  
 kappam Jetavanam obhāsetvā, yena Bhagavā ten' upa-  
 saṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekaman-  
 tam aṭṭhasi, ekamantaṃ tṭhitā kho sā devatā Bhagavantam  
 gāthāya ajjhabhāsi.

"Parābhavantam purisaṃ mayam pucchāma Gotamaṃ  
 Bhagavantam puttṭhum āgama kiṃ parābhavato  
 mukham?" ||1||

"Suvijāno bhavam hoti, suvijāno parābhavo  
 Dhammakāmo bhavam hoti, dhammadessī parābha-  
 vo.'" ||2||

"Iti h' etaṃ vijānāma : paṭhamo so parābhavo  
 Duttiyaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
 kham?" ||3||

"Asant' assa piyā honti, sante na kurute piyaṃ  
 asantaṃ dhammaṃ roceti taṃ parābhavato mu-  
 kham.'" ||4||

"Iti h' etaṃ vijānāma : duttiyo so parābhavo  
 tatiyaṃ Bhagavā brūhi : kiṃ parābhavato mukham?" ||5||

"Niddāsīli saḥāsīli anuttṭhātā ca yo naro  
 alaso kodhapaññāto, taṃ parābhavato mukham.'" ||6||

"Iti h' etaṃ vijānāma : tatiyo so parābhavo  
 catuttham Bhagavā brūhi : kiṃ parābhavato mu-  
 kham?" ||7||

“ ‘Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gata-yobbanam  
pahūsanto na bharati, taṃ parābhavato mukhaṃ.’ ” || 8 ||

“ ‘Iti h’ etaṃ vijānāma : catuttho so parābhavo  
pañcamam Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 9 ||

“ ‘Yo brāhmanam vā samaṇam vā aññaṃ vā pi vanibba-  
kam  
musāvadena vañceti, taṃ parābhavato mukhaṃ.’ ” || 10 ||

“ ‘Iti h’ etaṃ vijānāma : pañcama so parābhavo  
chaṭṭham Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 11 ||

“ ‘Pahūvitto puriso sa-hiraṇṇo sa-bhojano  
eko bhuñjati sādhuṇi, taṃ parābhavato mukhaṃ.’ ” || 12 ||

“ ‘Iti h’ etaṃ vijānāma : chaṭṭho so parābhavo  
sattamam Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 13 ||

“ ‘Jātittthaddho, dhanatthaddho, gottatthaddho ca yo naro  
taṃ nātiṃ atimaññeti, taṃ parābhavato mukhaṃ.’ ” || 14 ||

“ ‘Iti h’ etaṃ vijānāma : sattama so parābhavo  
Aṭṭham Bhagavā brūhi : kiṃ parābhavato mukhaṃ ? ’ ” || 15 ||

“ ‘Itthidhutto, surādhutto, akkhadhutto ca yo naro  
laddham laddham vināseti, taṃ parābhavato mu-  
khaṃ.’ ” || 16 ||

“ ‘Iti h’ etaṃ vijānāma : aṭṭhama so parābhavo  
navamam Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 17 ||

“ ‘Sehi dārehi santutṭho vesiya upadissati  
dissati parādāresu, taṃ parābhavato mukhaṃ.’ ” || 18 ||

“ ‘Iti h’ etaṃ vijānāma : navama so parābhavo  
dasamam Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ? ’ ” || 19 ||

“ ‘Atīta-yobbano poso āneti timbarutthanim  
tassā issā na supati, taṃ parābhavato mukhaṃ.’ ” || 20 ||

“Iti h’ etaṃ vijānāma : dasamo so parābhavo  
ekādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ?” ||21||

“Itthī-sonḍiṃ vikiraṇiṃ purisaṃ vā pi tādisaṃ  
issariyasiniṃ ṭhāpeti taṃ parābhavato mukhaṃ.” ||22||

“Iti h’ etaṃ vijānāma : ekādasamo so parābhavo  
dvādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-  
khaṃ ?” ||23||

“Appabhogo mahātanaḥo khattiye jāyate kule  
so ’dha rajjaṃ patthayati : taṃ parābhavato mu-  
khaṃ.” ||24||

“Ete parābhave loka paṇḍito samavekkhiya  
ariyo dassana-sampatto salokaṃ bhajate sivaṃ” ti. ||25||

PARĀBHĀVASUTTAṃ.

## NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattthiyaṃ  
viharatī Jetavane Anāthapiṇḍikassa ārāme. Atha kko  
Bhagavā pubbaṇṇa samayaṃ nivasetvā pattacīvaraṃ ādāya  
Sāvattthiyaṃ piṇḍāya pāvisi. Tena kho pana samayena  
Aggika-Bhāradvājaṃ brāhmaṇassa nivesane aggi pajjalito  
hoti āhuti paggaḥita. ||1||

Atha kho Bhagavā Sāvattthiyaṃ sapadānaṃ piṇḍāya cara-  
māno, yena Aggika-Bhāradvājaṃ brāhmaṇassa nivesanaṃ,  
ten’ uppasaṅkami. ||2|| Addasā kho Aggika-Bhāradvājo  
brāhmaṇo Bhagavantaṃ dūrato agacchantam disvāna Bha-  
gavantaṃ etad avoca :

“Tatr’ eva muṇḍaka, tatr’ eva samaṇaka, tatr’ eva vasalaka  
tiṭṭhāhi ti.” ||3||

Evam vutte Bhagavā Aggika-Bhāradvājaṃ brāhmaṇaṃ  
etad avoca :

“‘Jānāsi pana tvaṃ brāhmaṇa, vasalaṃ vā vasala-karaṇe vā dhamme ti.’” || 4 ||

“Na khvāhaṃ, bho Gotama, jānāmi vasalaṃ vā vasala-karaṇe vā dhamme ti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu : yathāhaṃ jāneyyaṃ vasalaṃ vā vasala-karaṇe vā dhamme ti.”

“‘Tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi bhāsissāmī ti.’” || 5 ||

“Evaṃ bho” ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca : || 6 ||

Kodhano upanāhī ca pāpamakkhī ca yo naro  
vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti. || 1 ||

Ekajaṃ vā dijaṃ vā pi yo 'dha pāṇāni himsati.  
yassa pāṇe dayā n'atthi, taṃ jaññā vasalo iti. || 2 ||

Yo hanti parirundhati gāmāni nigamāni ca  
niggāhako samaññato, taṃ jaññā vasalo iti. || 3 ||

Gāme vā yadi vāraññe yam paresaṃ mamāyitaṃ  
theyyā adinnaṃ ādiyati, taṃ jaññā vasalo iti. || 4 ||

Yo have iṇaṃ ādāya vuccamāno palāyati  
na hi te iṇaṃ atthīti, taṃ jaññā vasalo iti. || 5 ||

Yo ve kiñcikkha-kamyatā panthasmiṃ vajataṃ janāṃ  
hantvā kiñcikkhaṃ ādeti, taṃ jaññā vasalo iti. || 6 ||

Yo attahetu parahetu dhanahetu ca yo naro  
sakkhipuṭṭho musābrūti, taṃ jaññā vasalo iti. || 7 ||

Yo ñātinaṃ sakhānaṃ vā dāresu patidissati  
sahasā sampiyena vā, taṃ jaññā vasalo iti. || 8 ||

Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gatayobbanāṃ  
pahūsanto na bharati, taṃ jaññā vasalo iti. || 9 ||

Yo mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginiṃ  
sassuṃ hanti roseti vā, taṃ jaññā vasalo iti. || 10 ||

Yo atthaṃ pucchito santo anatthaṃ anusāsati.  
paṭicchantena manteti, taṃ jaññā vasalo iti. || 11 ||

Yo katvā pāpakam kammaṃ ‘ mā maṃ jaññā ’ ti icchatī  
so paṭicchanna-kammanto, taṃ jaññā vasalo itī. || 12 ||

Yo ve parakulam gantvā bhutvāna sucibhojanam  
āgatam na paṭipūjeti, taṃ jaññā vasalo itī. || 13 ||

Yo brāhmaṇam vā samaṇam vā āññam vā pi vanibbakam  
musāvādena vañceti, taṃ jaññā vasalo itī. || 14 ||

Yo brāhmaṇam vā samaṇam vā bhattachakāle upaṭṭhite  
roseti vācā na ca deti, taṃ jaññā vasalo itī. || 15 ||

Asatam yo ’ dha pabrūti mohena paliguṇṭhite  
kiñcikkham nijigimsāno, taṃ jaññā vasalo itī. || 16 ||

Yo c’attanam samukkamse parañca avajānāti  
nihīno sena mānena, taṃ jaññā vasalo itī. || 17 ||

Rosako kadariyo ca pāpiccho maccharī saṭho  
ahiriko anottapī, taṃ jaññā vasalo itī. || 18 ||

Yo buddham paribhāsati atha vā tassa sāvakam  
paribbājam gahatṭham vā, taṃ jaññā vasalo itī. || 19 ||

Yo ve anarahā santo, araham paṭijānāti  
coro sabrahmake loke esa kho vasalādhamo !  
ete kho vasalā vuttā mayā vo ye pakāsītā. || 20 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo  
kammanā vasalo hoti, kammanā hoti brāhmaṇo. || 21 ||

Tadaminā pi jānātha yathā me ’ dam nidassanam :  
“ Caṇḍālaputto Sopāko Mātango itī vissuto. || 22 ||  
So yasam paramam patto Mātango yam sudullabham  
agañchum tass’ upaṭṭhānam khattiyā brāhmaṇā bahū. || 23 ||  
So devayānam āruhya virajam so mahāpatham  
kāmarāgam virājetvā brahmalokūpago āhu. || 24 ||  
Na nam jāti nivāresi brahmalokūpapattiyā,  
ajjhāyakakule jātā brāhmaṇā mantabandhuno : || 25 ||  
Te ca pāpesu kammesu abhiñham upadissare  
ditṭh’ eva dhamme gārayhā samparāye ca duggatim  
na te jāti nivāreti duggaccā garahāya vā : ” || 26 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo  
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||27||

Evam vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantam  
etad avoca :

“ ‘Abhikkantam, bho Gotama, abhikkantam bho Gotama !  
nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya,  
mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam  
dhāreyya cakkhumanto rūpāni dakkhinantīti : evam eva  
bhotā Gotamanena aneka pariyāyena dhammo pakāsito.  
Esāham Bhagavantam Gotamam saraṇam gacchāmi dham-  
mañca bhikkhusaṅghañca ! Upāsakam maṃ bhavam Gotamo  
dhāretu, ajjatagge paṇupetam saraṇam gatan ti ’ ’ ! ||7||

VASALASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ  
SAMBUDDHASSA.

Evam me sutam : Ekam samayaṃ Bhagavā Magadhesu  
viharaṭi Dakkhiṇāgirismim Ekānālāyaṃ brāhmaṇagāme. ||1||  
Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa  
pañcamattāni naṅgala-satāni payuttāni honti vappakāle. ||2||  
Atha kho Bhagavā pubbaṇhasamayam nivāsetvā patta-cīva-  
ram ādāya yena Kasibhāradvājassa brāhmaṇassa kammanto,  
ten’ upasaṅkami. ||3|| Tena kho pana samayena Kasibhā-  
radvājassa brāhmaṇassa parivesanā vattati. ||4|| Atha kho  
Bhagavā yenā parivesanā ten’ upasaṅkami upasaṅkamitvā  
ekamantam atthāsī. addasā kho Kasibhāradvājo brāhmaṇo  
Bhagavantam etad avoca :

“Aham kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca  
vapitvā ca bhuñjāmi. Tvaṃ pi samaṇa kasassu ca vapassu  
kasitvā ca vapitvā ca bhuñjassu ti.”

“ ‘Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā  
ca vapitvā ca bhuñjāmi ti.’ ”

“Na kho pana mayaṃ passāma bhoto Gotamassa yugam  
vā naṅgalam vā phālam vā pācanam vā balivaddam vā.”

Atha ca pana bhavaṃ Gotamo evaṃ āha :—

“ ‘Aham pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmīti.’ ”

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya ajjhabhāsi : || 5 ||

“ Kassako paṭijānāsi na ca passāma te kasim  
kasino pucchito brūhi, yathā jānemu te kasim. ” || 1 ||

“ ‘Saddhā bijaṃ, tapo vutthi, paññā me yuga-naṅgalaṃ  
hirim isā, mano yottaṃ, sati me phālapācanaṃ. || 2 ||  
Kāyagutto vacigutto āhāre udare yato  
saccaṃ karomi tiddānaṃ soraccaṃ me pamocanaṃ. || 3 ||  
Viriyaṃ me dhura-dhorayaṃ yogakkhemādhivahanaṃ  
gacchati ativattanaṃ yattha gantvā na socati. || 4 ||  
Evaṃ esa kasī kaṭṭhā sā hoti amatapphalā  
etaṃ kasim kasitvāna sabbadukkhā pamuccatīti.’ ” || 5 ||

Atha kho Kasibhāradvājo brāhmaṇo mahatiyā kamsāpatiyā  
pāyāsaṃ vaḍḍhetvā Bhagavato upanāmesi :

“ Bhuñjatu bhavaṃ Gotamo pāyāsaṃ ! Kassako bhavaṃ,  
yaṃhi bhavaṃ Gotamo amatapphālaṃ kāsīm kāsātīti. ” || 6 ||

“ ‘Gāthābhigitaṃ me abhojaneyyaṃ  
sampassataṃ brāhmaṇa n’ esa dhammo  
gāthābhigitaṃ panudanti buddhā  
dhamme sati, brāhmaṇa, vutti-r-esā.’ ” || 6 ||

“ ‘Aññena ca kevalinaṃ mahesiṃ  
khīṇāsavaṃ kukkucavūpasantaṃ  
annena pānena upaṭṭhabassu  
khattaṃ hi taṃ puññapekhassa hotīti.’ ” || 7 ||

“ Atha kassa cāhaṃ bho Gotama imaṃ pāyāsaṃ dammīti. ”

“ ‘Na khvāhaṃ taṃ, brāhmaṇa, passāmi sadevake loke  
samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadeva-  
manussāya, yassa so pāyāso bhutto samānaṃ pariṇāmaṃ  
gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakaṃ vā :  
tena hi tvaṃ, brāhmaṇa, taṃ pāyāsaṃ appaharite vā chaḍḍeti  
appāṇake vā udaye opilāpehīti. || 7 ||

Atha kho Kasibhāradvājo brāhmaṇo taṃ pāyāsaṃ appā-

ṇake uduke opilāpesi. Atha kho so pāyāso uduke pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpayati : seyyathāpi nāma phālo divasā santatto uduke pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpayati : evam eva so pāyāso uduke pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpayati. ||8||

Atha kho Kasībhāradvājo brāhmaṇo samviggo lomahaṭṭhājāto yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad avoca :

“Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama ! seyyathāpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭichannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti : Evam eva, bho Gotama, aneka pariyaena dhammo pakāsito. Esāham bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhu-saṅghaṇca. Labheyyaṃ ahaṃ bhoto Gotamassa santike pabbajjaṃ labheyyaṃ upasampadan ti.” ||9||

Alattha kho Kasībhāradvājo brāhmaṇo Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho pan' āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaram brahmacariya-pariyosānam diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

“Khīnā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyāti,” abhiññā aññataro ca kho pan' āyasmā Bhāradvājo arahataṃ ahoṣīti. ||10||

#### KASĪBHĀRADVĀJASUTTAM.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me suttaṃ : Ekaṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : ||1||

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmiṃ ti. Yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā desatā paññāpatā paṭṭhapatā vivaraṇā vibhajanā uttānākammaṃ.

Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —.

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —

Dukkhanirodhagāminīpaṭipadā ariyasaccassa ācikkhatā  
— pe —. ||2||

Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmiṃ : yad idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhatā  
— pe —. ||3||

“Sevetha, bhikkhave, Sāriputta-Moggallāṇe, bhejatha, bhikkhave, Sāriputta-Moggallāṇe paṇḍitā bhikkhū anuggāhakā brahmacāriṇaṃ : seyyathāpi bhikkhave, janettī evaṃ Sāriputto : seyyathāpi jātassa āpādetā evaṃ Moggallaṇo. Sāriputto, bhikkhave, sotāpatti-phale vineti ; Moggallaṇo uttamathe vineti ; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ vivarituṃ vibhajituṃ uttānākātun ti.

Idaṃ avoca Bhagavā : idaṃ vatvā Sugato uttāyāsanaṃ vihāraṃ pāvisi. ||4||

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi :

‘Āvuso bhikkhavo’ ti ‘āvuso’ ti kho. te bhikkhū āyasmato Sāriputtassa paccassomaṃ : Āyasmā Sāriputto etad avoca :

“Tathāgatena, āvuso, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuna vā kenaci vā lokasmiṃ : yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā — pe —. ||5||

Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhagāminīpatipadassa ariyasaccassa ācikkhatā  
— pe —. ||6||

Katamā ca, āvuso, dukkhaṃ ariyasaccaṃ ?

“Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, mara-  
ṇaṃ pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā  
dukkhā: yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ, sañ-  
khittena pañc' upādānakkhandhā dukkhā.

Katamā ca āvuso jāti ?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti  
sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatina-  
naṃ paṭilābho.—Ayaṃ vuccat' āvuso jāti. ||1||

Katamā ca āvuso jarā ?

Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jarā,  
jīraṇatā, khaṇḍiccaṃ, pāliccaṃ valittacatā āyuno saṃhāni  
indriyānaṃ paripāko.—Ayaṃ vuccat' āvuso jarā. ||2||

Katamā ca āvuso maraṇaṃ ?

Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāye cuti  
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā  
khandhānaṃ bhedo kalebarassa nikkhepo.—Idaṃ vuccat'  
āvuso maraṇaṃ. ||3||

Katamā ca āvuso soko ?

Yo kho āvuso aññataraññatarena byasanena samannāga-  
tassa aññataraññatarena dukkhadhammena phutṭhassa soko  
socaṇā socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat'  
āvuso soko. ||4||

Katamā ca āvuso paridevo ?

Yo kho āvuso aññataraññatarena byasanena samannāga-  
tassa aññataraññatarena dukkhadhammena phutṭhassa ādevo  
paridevo ādevo paridevo ādevanā paridevanā ādevitattaṃ  
paridevitattaṃ. Ayaṃ vuccat' āvuso paridevo. ||5||

Katamā ca dukkhaṃ ?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ kāya-  
samphassajaṃ dukkhaṃ asūtaṃ vedayitaṃ.—Idaṃ vuccat'  
āvuso dukkhaṃ. ||6||

Katamā ca āvuso domanassam ?

Yaṃ kho āvuso cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosaṃphassajaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat' āvuso domanassam. ||7||

Katamā ca āvuso upāyāso ?

Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phutṭhassa āyāso upāyāso āyāsitaṃ upāyāsitaṃ. Ayaṃ vuccat' āvuso upāyāso. ||8||

Katamā ca āvuso yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ ?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati, taṃ pi dukkhaṃ.

Jarādhhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na jarādhhammā assāma, na ca vata no jarā āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Byādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho ca vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho ca vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyāti : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ.

Soka-parideva-dukkhadomanass-upāyāsā dhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati : “aho vata mayaṃ na soka-paridevadukkhadomanassupāyāsā dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyum : na kho pan' etaṃ icchāya pattabbam.”—Idaṃ pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ. ||9||

Katamā cāvuso saṅkhittena pañcupādānakkhandhā dukkhā ?

Seyyathidaṃ : Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārurupādānakkhandho, viññāṇupādānakkhandhā. —Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idaṃ vuccat' āvuso dukkhaṃ ariyasaccam. ||7||

Katamā ca āvuso dukkhasamudayaṃ ariyasaccam ?

Yāyaṃ taṇhā ponobbhavikānandirāga-sahagatā tatra tatrā-bhinandini : seyyathīdaṃ :

Kāmatanḥā bhavatanḥā vibhavatanḥā.—Idaṃ vuccat' āvuso dukkhasamudayaṃ ariyasaccam. ||8||

Katamā ca āvuso dukkhanirodhaṃ ariyasaccam ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissago mutti anālayo.—Idaṃ vuccat' āvuso dukkhanirodhaṃ ariyasaccam. ||9||

Katamā ca āvuso dukkhanirodhagāminī paṭipadā ariyasaccam ?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo : seyyathīdaṃ : sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammā-vāyāmo, sammāsati, sammāsamādhī.

Katamā ca āvuso sammādiṭṭhi ?

Yaṃ kho āvuso dukkhe-ñāṇaṃ, dukkhasamudaye-ñāṇaṃ, dukkhanirodhe-ñāṇaṃ, dukkhanirodha-gāminīpaṭipadāya-ñāṇaṃ.—Ayaṃ vuccat' āvuso sammādiṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkappo ?

Nekkhammasaṅkappo abyāpādasāṅkappo avihiṃsasaṅkappo.—Ayaṃ vuccat' āvuso sammāsaṅkappo. ||2||

Katamā ca āvuso sammāvācā ?

Musāvādā veramaṇī pisunāvācāya veramaṇī pharusāvācāya veramaṇī samphappalāpāya veramaṇī.—Ayaṃ vuccat' āvuso sammāvācā. ||3||

Katamā ca āvuso sammākammanto ?

Pāṇātipatā veramaṇī adinnādānā veramaṇī kāmesu micchā-cārā veramaṇī.—Ayaṃ vuccat' āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājīvaṃ pahāya, sammā-ājīvena jīvikaṃ kappeti.—Ayaṃ vuccat' āvuso sammā-ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo ?

Idh' āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ padahati.—Ayaṃ vuccat' āvuso sammāvāyāmo. || 6 ||

Katamā ca āvuso sammāsati ?

Idh' āvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanā vedanānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Citte cittānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Dhamme dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ayaṃ vuccat' āvuso sammāsati. || 7 ||

Katamā ca āvuso sammāsamādhī ?

Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanāṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pitīyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānaṃ atthagamā addukkhaṃ asukhaṃ upekkhāsati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.—Ayaṃ vuccat' āvuso sammāsamādhī. || 8 ||

Idaṃ vuccat' āvuso dukkhanirodhagāminīpaṭipadā ariya-saccaṃ. || 10 ||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkaṃ pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena va Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānakamman ti. ||11||

Idaṃ avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitaṃ abhinandun ti.

#### SACCAVIBHAṄGA.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum : Bhagavā etad avoca : ||1||

“Bhūtapubbam, bhikkhave, rājā ahosi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatiyam kho pana bhikkhave rājadhāniyam Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammāsambuddhassa Abhibhū Sambhavam nāma sāvakayugam ahosi aggaṃ bhaddayugam. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhum bhikkhum āmantesi : ||5||

“Āyāma brahmaṇa yena aññataro brahmaloko : ten’ upasaṅkamissāma yāva bhattassa kālo bhavissati.” ||6||

Evam bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhū ca bhikkhu seyyathāpi nāma : balavā

puriso sammiññitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiññeyya. ||8||

Evam evaṃ Aruṇavatiyā rājadhāniyā antarahitā tasmim̐ brahmaloke pāturahesuṃ.

Atha kho, bhikkhave, Sikhī Bhagavā Arahāṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi : “ Paṭibhātu brahmaṇa taṃ brahmuṇo ca brahma-parisā ca brahmapārisajjānaṃ ca dhammī kathā ti.” ||9||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmānaṃca brahmaparisaṇca brahmapārisajje ca dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. ||10||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khiyanti vipācenti.

Acchariyaṃ vata bho abbhutaṃ vata bho kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti. ||11||

Atha kho bhikkhave Sikhī Bhagavā Arahāṃ Sammā-sambuddho Abhibbuṃ bhikkhuṃ āmantesi :—

“ Ujjhāyanti kho te brahmaṇa brahmā ca brahmaparisā ca brahmapārisajjā ca : acchariyaṃ vata bho abbhutaṃ vata bho — kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti.”

Tena hi tvaṃ brahmaṇa bhiyyo so mattāya brahmaṇca brahmaparisaṇca brahmapārisajje ca saṃvejhēti. ||12||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā dissamānena pi kāyena dhammaṃ desesi adissamānena pi kāyena dhammaṃ desesi : dissamānena hetthimena upadḍhakāyena, adissamānena uparimena upadḍhakāyena dhammaṃ desesi : dissamānena pi uparimena upadḍhakāyena, adissamānena hetthimena upadḍhakāyena pi dhammaṃ desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhuta-citta-jātā ahesuṃ. Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvātāti. ||14||

Atha kho Abhibhū bhikkhū Sikhim̐ Bhagavantam̐ Arahantaṃ Sammāsambuddhaṃ etad avoca :

“Abhijānāmi khvāhaṃ bhante bhikkhusaṅghassa majjhe evarūpaṃ vācaṃ bhasitā, pahomi khvāhaṃ āvuso brahmaloke t̥hito saḥassilokadhātum sarena viññāpetun ti. Etassa brahmaṇā kālo yaṃ tvaṃ brahmaṇa brahmaloke t̥hito saḥassi-loka-dhātum sarena viññāpeyyāsīti. ||15||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmaloke t̥hito imā gāthāyo abhāsi :

Ārabhatha, nikkamatha, yuñjatha Buddhasāsane  
Dhunātha maccuno senaṃ nālīkeraṃ va kuñjaro. ||1||

Yo imasmiṃ dhammavinaye appamatto vihasati  
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatīti. ||2||

Atha kho bhikkhave Sikhī ca Bhagavā Arahaṃ Sammā-sambuddho Abhibhū ca bhikkhu brahmaṇca brahmaparisaṇca brahmapārisajje ca samvejetvā seyyathāpi nāma : balavā puriso sammiñjitam vā bāhaṃ pasāreyya pasaritam vā bāhaṃ sammiñjeyya : evaṃ eva tasmīṃ brahmaloke antarahitā Arūnavatiyā rājadhāniyā pāturaheṣuṃ. ||16||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammāsambuddho bhikkhū āmantesi :—

“Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||17||

“Assumha kho mayaṃ bhante Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||18||

“Yathā kathaṃ pana tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||19||

“Evam kho mayaṃ bhante assumhū Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassa :

Ārabhattha, nikkamatha, yuñjatha Buddhasāsane  
Dhunātha maccuno senaṃ nālīkeraṃ va kuñjaro. ||1||

“Yo imasmiṃ dhammavinaye appamatto vihasati  
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatī ti. ||2||

“Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti.” ||20||

“Sādhū, sādhū, bhikkhave, sādhū kho tumhe bhikkhave assutthā Abhibhussa bhikkhuno brahmaloke t̥hitassa gāthāyo bhāsamānassā ti. ||21||

Idaṃ avoca Bhagavā : attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

#### ARUṆAVATISUTTAM.

### NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutam : Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

“Nāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.”

“Na ca panāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi.”

“Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasatthā parikkhīṇa bhava-samyojanā sammad-aññavimuttā : sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi. ||1||

“Taṃ kissa hetu ? Katan tesu appamādena abhabbate pamajjitum. Ye ca kho te, bhikkhave, bhikkhu sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti ; nesāhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.” ||2||

“Taṃ kissa hetu ? Santi bhikkhave cakkhuvīññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso apariyādānā āraddhaṃ hoti viriyaṃ asallīnaṃ upatṭhitā sati apamuṭṭhā passaddho kāyo asā-raddho samāhitaṃ cittaṃ ekaggam : imaṃ khvāhaṃ, bhi-

kkhave, appamādassa phalaṃ samphassa-māno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 3 ||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. || 4 ||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. || 5 ||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. || 6 ||

Santi bhikkhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso अपरियādānā araddhaṃ hoti : viriyaṃ asallīnaṃ upaṭṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ : imaṃ khvāhaṃ bhikkhave appamādapphalaṃ samphassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 7 ||

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Diṭṭhā mayā bhikkhave cha phassāyatanānikā nāma nirayā.

Tatha : yaṃ kiñci cakkhunā rūpaṃ passati anīṭṭharūpaṃ nēva passati neva iṭṭharūpaṃ akantarūpaṃ nēva passati no kantarūpaṃ amanāparūpaṃ nēva passati no manāparūpaṃ.

Yaṃ kiñci sotena saddaṃ suṇāti — pe —.

Yaṃ kiñci ghānena gandhaṃ ghāyati — pe —.

Yaṃ kiñci jivhāya rasaṃ sāyati — pe —.

Yaṃ kiñci kāyena phoṭṭhabbam phusati — pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti anīṭṭharūpaṃ yeva vijānāti, no iṭṭharūpaṃ akantarūpaṃ yeva vijānāti, no kantarūpaṃ amanāparūpaṃ yeva vijānāti no manāparūpaṃ. || 8 ||

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Diṭṭhā mayā, bhikkhave, cha-phassāyatanānikā nāma saggā.

Tattha : yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ

yeva passati no anitt̐harūpaṃ : kantarūpaṃ yeva passati no akantaṃ rūpaṃ : manāparūpaṃ yeva passati no amanāparūpaṃ.

— pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti it̐tharūpaṃ yeva vijānāti, no anitt̐harūpaṃ : kantarūpaṃ yeva vijānāti, no akantarūpaṃ : manāparūpaṃ yeva vijānāti, no amanāparūpaṃ. || 9 ||

Lābhā vo bhikkhave, suladdhaṃ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāma, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. || 10 ||

Tathāgato ca kho, bhikkhave, Arahaṃ Sammāsambuddho rūpānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānaṃ — pe —.

Gandhānaṃ — pe —.

Rasānaṃ — pe —.

Phoṭṭhabbānaṃ — pe —.

Dhammānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā : na dhammārāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatīti. || 11 ||

Idaṃ avoca Bhagavā. Idaṃ vatvā ca Sugato : athāparaṃ etad avoca satthā :—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā  
Iṭṭhā kantā manāpā ca yāva tattha ti vuccanti. ||1||

Sadevakassa lokassa eto vo sukkhasammatā  
Yattha ce te nirujjhanti taṃ tesam dukkham samma-  
taṃ. ||2||

Sukham taṃ diṭṭhamariyehi sakkāyassa nirodhanam  
Paccanikam idaṃ hoti sabbalokena passatam. ||3||

Yam pare sukhato āhu tad ariyā āhu dukkhato  
Yam pare dukkhato āhu tad ariyā sukhato vidū. ||4||

Passadhammam duvijānam sammulhettha aviddasu  
Nivutānam tamo hoti andhakāro apassatam. ||5||

Satañca vivaṭam hoti aloko passatam iva  
Santike na vijānanti maggadhammassa kovidā. ||6||

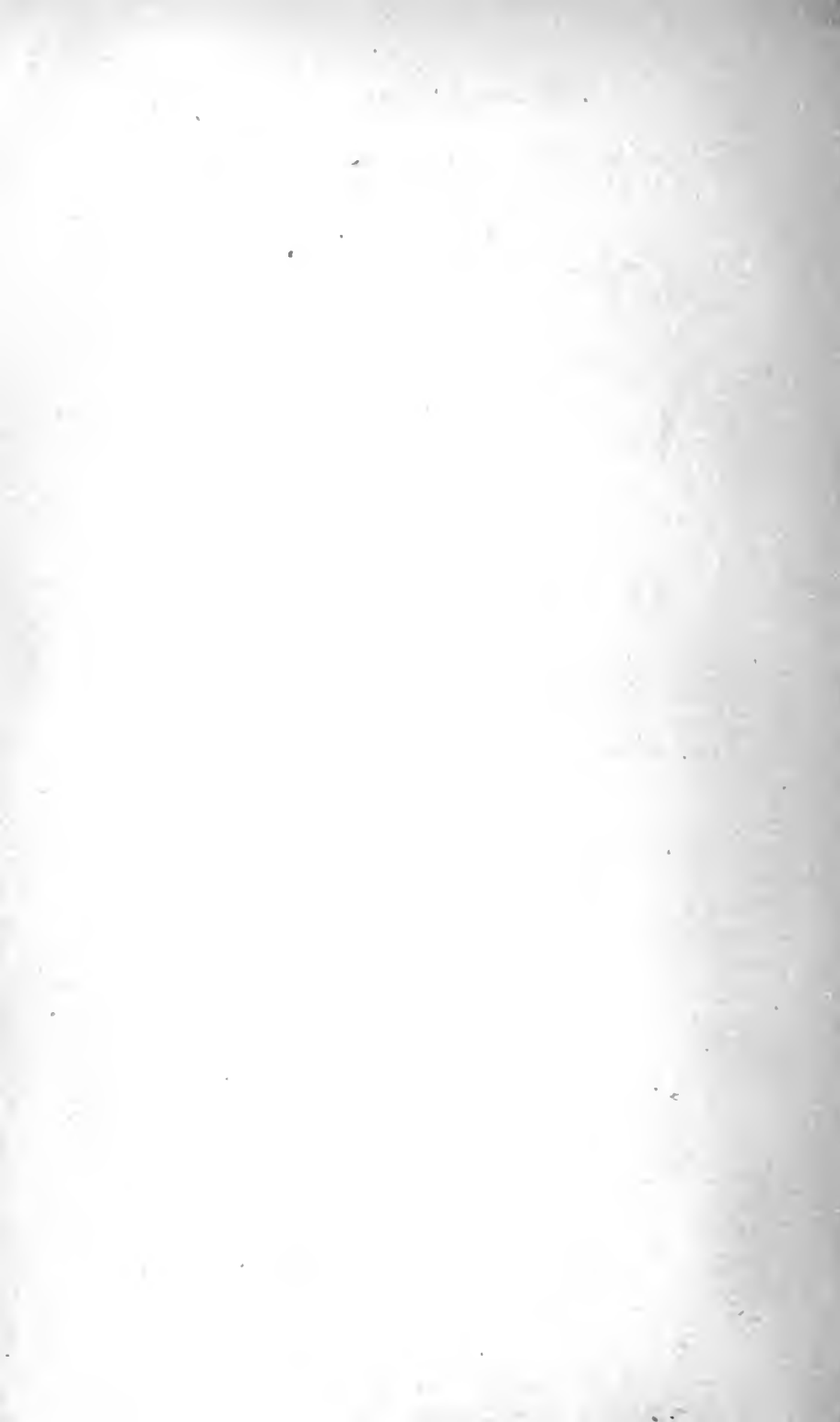
Bhavarāga-paretebhi bhavayogānusāribhi  
Māradheyyānupannebhi nāyam dhammosusambuddho. ||7||

Ko nu aññatram ariyebhi padī sambuddham arahatī  
Yam padam sammadaññāya parinibbanti anāsavā ti. ||8||

DEVADAHASUTTAM.

PARITTAM NITTITAM.

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# A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-  
SAMBUDDHASSA.

CHAP. I.

## THE ORDINATION OF A PRIEST.

Paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā  
pattacivaram ācikkhitabbam :

‘Ayan te patto ?’ “Āma bhante.”

‘Ayaṃ saṅghāṭi ?’ “Āma bhante.”

‘Ayaṃ uttarāsaṅgo ?’ “Āma bhante.”

‘Ayaṃ antaravāsako ?’ “Āma bhante.”

‘Gaccha amumhi, okāse tiṭṭhāhi !’

Suṇātu me bhante saṅgho ! *Nāgo āyasmato Tissassa upa-*  
*sampadāpekho. Yadi saṅghassa pattakallam, aham Nāgaṃ*  
*anusāseyyam.*

Suṇasi *Nāga* ! ayan te paccakālo bhūtakālo. Yaṃ jātam,  
taṃ saṅghamajjhe pucchante : santaṃ atthīti vattabbam,  
asantaṃ natthīti vattabbam.

Mā kho vitthāsi ! mā kho maṅku ahosi !

Evam taṃ pucchissan ti.

Santi te evarūpā ābādha ?

‘Kuṭṭham ?’ “Natthi bhante.”

‘Gaṇḍo ?’ “Natthi bhante.”

‘Kilāso ?’ “Natthi bhante.”

‘Soso ?’ “Natthi bhante.”

‘Apamāro ?’ “Natthi bhante.”

‘Manusso’ si?’ “Āma bhante.”  
 ‘Puriso’ si?’ “Āma bhante.”  
 ‘Bhujisso’ si?’ “Āma bhante.”  
 ‘Anaṇo’ si?’ “Āma bhante.”  
 ‘Na’ si rājabhaṭo?’ “Āma bhante.”  
 ‘Anuññāto’ si mātāpituhi?’ “Āma bhante.”  
 ‘Paripuṇṇa-vīsati-vasso’ si?’ “Āma bhante.”  
 ‘Paripuṇṇan te patta-cīvaram?’ “Āma bhante.”  
 ‘Kinnāmo’ si?’ “Ahaṃ bhante *Nāgo nāma.*”  
 ‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā Tissathero nāma.*”

Suṇātu me bhante saṅgho! *Nāgo āyasmato Tissassa*  
*upasampadāpekho. Anusiṭṭho so mayā.*

Yadi saṅghassa pattakallaṃ, *Nāgo āgaccheyya.*

Āgacchāhīti vattabbo:

Saṅghaṃ bhante upasampadaṃ yācāmi: Ullumpatu maṃ  
 bhante saṅgho, anukampaṃ upādāya!

Dutiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-  
 patu maṃ bhante saṅgho, anukampaṃ upādāyā!

Tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullum-  
 patu maṃ bhante saṅgho, anukampaṃ upādāya!

Suṇātu me bhante saṅgho! ayaṃ *Nāgo āyasmato Tissassa*  
*upasampadāpekho. Yadi saṅghassa pattakallaṃ ahaṃ Nāgaṃ*  
*antarāyike dhamme puccheyyaṃ:*

Suṇasi *Nāga!* ayan te saccakālo bhūtakālo. Yaṃ jātaṃ  
 taṃ pucchāmi: Santaṃ atthīti vattabbaṃ, asantaṃ natthīti  
 vattabbaṃ.

Santi te evarūpā ābādhā:

‘Kuṭṭhaṃ?’ “Natthi bhante.”

‘Gaṇḍo?’ “Natthi bhante.”

‘Kilāso?’ “Natthi bhante.”

‘Soso?’ “Natthi bhante.”

‘Apamāro?’ “Natthi bhante.”

‘Manusso’ si?’ “Āma bhante.”

‘Puriso’ si?’ “Āma bhante.”

‘Bhujisso’ si?’ “Āma bhante.”

‘Anaṇo’ si?’ “Āma bhante.”

‘Na’ si rājabhaṭo?’ “Āma bhante.”

‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”

‘Paripunṇa-vīsati-vasso’ si?’ “Āma bhante.”

‘Paripunṇan te pattacīvaram?’ “Āma bhante.”

‘Kinnāmo’ si?’ “Aham bhante *Nāgo* nāma.”

‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā Tissatthero* nāma.”

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dhammehi, paripunṇ’ assa patta-cīvaram *Nāgo* saṅgham upasampadam yācati *āyasmatā Tissena* upajjhāyena.

Yadi saṅghassa pattakallam saṅgho *Nāgaṃ* upasampadeyya *āyasmatā Tissena* upajjhāyena.

*Esā Natti :*

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅgham upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etaṃ attham vadāmi :

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅgham upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Tatīyam pi etaṃ attham vadāmi.

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅgham upasampadam yācati *āyasmatā Tissena* upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti *āyasmatā Tissena* upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā *āyasmatā Tissena* upajjhāyena, so tuṇh’ assa. Yassa na kkhamati so bhāseyya.

Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena : khamati saṅghassa : tasmā tuṇhī evaṃ etaṃ dhārayāmīti.—

Tāvadeva chāyā metabbā ;  
 Utupamāṇaṃ ācikkhitabbā ;  
 Divasabhāgo ācikkhitabbo ;  
 Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā  
 Cattāri ca akaraṇīyāni ācikkhitabbāni :

1) “ *Piṇḍiyālopabhojanaṃ nissāya pabbajjā* : tattha te yāva-jīvaṃ ussaho karaṇīyo. Atirekalābho : Saṅghabhattaṃ, uddesabhattaṃ, nimantanāṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pātipadikaṃ.” “ *Āma bhante !* ” ”

2) “ *Paṇisukūlacāvaraṃ nissāya pabbajjā* : tattha te yāva-jīvaṃ ussaho karaṇīyo. Atirekalābho : khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sūṇaṃ, bhaṅgaṃ.” “ *Āma bhante.* ” ”

3) “ *Rukkhāmūlasenāsanaṃ nissāya pabbajjā* : tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho : vihāro aḍḍha-yogo, pāsādo, hammiyaṃ, gubhā.” “ *Āma bhante !* ” ”

4) “ *Pūtimuttabhesaṃjāṃ nissāya pabbajjā* : tattha te yāva-jīvaṃ ussaho karaṇīyo. Atirekalābho : Sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ.” “ *Āma bhante !* ” ”

1) “ *Upasampannena bhikkhunā methuno dhammo na paṭisevitaṃ antamaso tiracchānagatāya pi*. Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evaṃ eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “ *Āma bhante !* ” ”

2) “ *Upasampannena bhikkhunā adinnaṃ theyyasaṅkhātāṃ na ādātabbāṃ antamaso tiṇasalākaṃ upādāya*. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṅkhātāṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Paṇḍupalāso bandhanā pamutto abhabbo haritattāya evaṃ eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā

adinnaṃ theyyasaṅkhātāṃ ādiyitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante!””

3) “*Upasampannena bhikkhunā saṅcicca pāṇo jīvītā na voro-petabbo antamaso kunthakipillikaṃ upādāya*: Yo bhikkhu saṅcicca manussaviggahaṃ jīvītā voropeti antamaso gabbha-pātaṇaṃ upādāya assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu saṅcicca manussaviggahaṃ jīvītā voropetvā assamaṇo hoti, asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

4) “*Upasampannena bhikkhunā uttari-manussa-dhammo na ullapitabbo antamaso suññāgāre abhirāmiti*. Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattiṃ vā maggaṃ vā phalaṃ vā assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma: tālo matthakā chinno, abhabbo puna virulhayā evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” ““Āma bhante.””

## CHAP. II.

### THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallaṃ saṅgho taṃ ticīvarena avippavāsaṃ samūhancyya.

*Esā ṇatti* :

Suṇātu me bhante saṅgho : Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkhamati so bhāseyya. Samūhato so saṅghena ticivarena avippavāso. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

### CHAP. III.

## THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Supātu me bhante saṅho ! Yā sū saṅghena sīmā sammannitā samānasamvāsā ek' uposathā : yadi saṅghassa patta-kallaṃ saṅho taṃ sīmaṃ samūhaneyya.

*Esā ñatti :*

Supātu me bhante saṅho ! yā sū saṅghena sīmā sammannitā samānasamvāsā ek' uposathā, saṅho taṃ sīmaṃ samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkhamati, so bhāseyya. Samūhatā sū sīmā saṅghena samānasamvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

‘Puratthimāya disāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Puratthimāya anudisāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Dakkhiṇāya disāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Dakkhiṇāya anudisāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Pacchimāya disāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Pacchimāya anudisāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Uttarāya disāya kin nimittaṃ ?’ “Pāsāṇo bhante !”

‘Eso pāsāṇo nimittaṃ !’

‘Uttarāya anudisāya kin nimittam?’ “Pāsāṇo bhante!”

‘Eso pāsāṇo nimittam!’

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā: yadi saṅghassa pattakallaṃ saṅgho etehi nimittehi sīmaṃ sammanneyya samāna-samvāsaṃ ek’ uposatham.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā saṅgho etehi nimittehi sīmaṃ sammannati samānasamvāsaṃ ek’ uposatham. Yassāyasmato khamati etehi nimittehi sīmāya sammuti samāna-samvāsāya ek’ uposathāya, so tuṇh’ assa! Yassa na kkhamati so bhāseyya! Sammatā sū sīmā saṅghena etehi nimittehi samānasamvāsā ek’ uposathā. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

Suṇātu me bhante saṅgho! Yā sū saṅghena sammatā samānasamvāsa ek’ uposathā: Yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya ṭhapetvā gāmañca gāmūpacarañca.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Yā sū saṅghena sīmā sammatā samānasamvāsā ek’ uposathā saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati ṭhapetvā gāmañca gāmūpacārañca.

Yassāyasmato khamati etissa sīmāya ticīvarena avippavāsāya sammuti ṭhapetvā gāmañca gāmūpacārañca, so tuṇh’ assa! yassa na kkhamati so bhāseyya.

Sammatā sū sīmā saṅghena ticīvarena avippavāsā ṭhapetvā gāmañca gāmūpacārañca. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

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#### CHAP. IV.

### THE BESTOWMENT OF THE KATHINA ROBE.

Suṇātu me bhante saṅgho! Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kaṭhinadussaṃ itthannāmassa bhikkhuno dadeyya kaṭhinaṃ attharituṃ.

*Esā ñatti.*

Suṇātu me bhante saṅgho ! Idam saṅghassa kaṭhina-  
dussam uppannam. Saṅgho imam kaṭhinadussam itthannā-  
massa bhikkhuno deti kaṭhinam attharitam. Yassāyasmato  
khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno  
dānam kaṭhinam attharitam so tuṇh' assa. Yassa na kkha-  
mati so bhāseyya. Dinnaṃ idam saṅghena kaṭhinadussam  
itthannāmassa bhikkhuno kaṭhinam attharitam. Khamati  
saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti.

Kaṭhinadāyakassa vattham atthi sace so tam ajānanto  
pucchati : “ Bhante katham kaṭhinam dātabban ti ? ”

Tassa evam ācikkhitabbaṃ : “ “ Tiṇṇam cīvarānam añña-  
tara-pahonakam suriyuggamana-samaye vattham kaṭhinaci-  
varam demā ti dātum vattatīti :

“ “ Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinam  
attharitu kāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā :  
navā saṅghāṭi adhiṭṭhātabbā, “ imāya saṅghāṭiyā kaṭhinam  
attharāmīti,” vācā bhinditabbā. Tena kaṭhinatthārakena  
bhikkhunā saṅgham upasaṅkamitvā ekamsam uttarāsaṅgam  
karitvā añjalim paggahevā evam assa vacanīyo :

“ Atthatam, bhante, saṅghassa kaṭhinam dhammiko kaṭhi-  
natthāro, anumodatha ! ”

“ “ Atthatam āvuso saṅghassa kaṭhinam dhammiko kaṭhi-  
natthāro anumodāmi ti ! ” ”

Suṇātu me bhante saṅgho ! Yadi saṅghassa pattakallam  
saṅgho kaṭhinam uddhareyya.

*Esā ñatti :*

Suṇātu me bhante saṅgho ! Yadi saṅghassa pattakallam  
saṅgho kaṭhinam uddharati. Yassāyasmato khamati kaṭhi-  
nassa ubbhāro so tuṇh' assa ! yassa na kkhamati, so bha-  
seyya.—

Ubbhatam saṅghena kaṭhinam ! Khamati saṅghassa tasmā  
tuṇhī evam etam dhārayāmīti.

## CHAP. V.

## THE ELECTION OF A PRIEST.

Ahaṃ bhante itthannāmaṃ therasammutiṃ icchāmi! sohaṃ, bhante, saṅghaṃ itthannāmaṃ therasammutiṃ yācāmi! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho! ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ therasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ therasammutiṃ dadeyya.

*Esā ñatti:*

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ therasammutiṃ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṃ therasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ therasammutiyaṃ dānaṃ, so tuṇh' assa. Yassa na khamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ therasammuti: khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

## CHAP. VI.

## THE GIVING OF A NAME TO A PRIEST.

Ahaṃ bhante itthannāmaṃ nāmasammutiṃ icchāmi, sohaṃ bhante saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāmīti. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ dadeyya.

*Esā ñatti:*

Suṇātu me bhante saṅgho ! Ayaṃ itthannamo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati : saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyaṃ dānaṃ so tuṇh' assa ! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti : Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.—

Evaṃ kammavācaṃ katvā byattena bhikkhunā paṭibaleṇa dātabbo ti.

## CHAP. VII.

### THE DEDICATION OF A VIHĀRA.

Suṇātu me bhante saṅgho ; Yadi saṅghassa pattakallaṃ saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya.

*Esā ñatti :*

Suṇātu me bhante saṅgho ! Saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. Yassāyasmato khamati itthannāmassa vihārassa kappiya bhūmiyaṃ sammuti so tuṇh' assa : Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

# HANDBOOK OF PĀLI.

## III. GLOSSARY.



## GLOSSARY.

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### A.

A, and before vowels AN, a negative particle ; used only in composition.

AṂSO, a part, a period of time.

AṂSO, AṂSAM, shoulder.

*a-kaṭṭho* (adj.), not ploughed.

*a-kaṇo*, rice freed from the red coating which underlies the husks.

*a-kanto* (adj.), unpleasant, disagreeable.

*a-kāliko* (adj.), without delay (epithet of the dhamma), immediate.

*a-kuppo* (adj.), firm, immoveable.

*a-kusalo* (adj.), bad, evil, sinful.

*a-kkuddho* (adj.), not violent.

*akkha-dhutto*, gambler.

*akkhātā* (m.), one who tells.

*a-kkhāti*, to tell.

AKKHO, a die.

AGGAM, point, top, extremity.

AGGI (m.), fire.

AGGO (adj.), first, foremost.

AṂGAM, limb ; share, quality, attribute.

*acceti*, to pass beyond, to overcome ; p. p. *atīto*, past.

AJJA (adv.), now, to-day.

*ajjatagge*, henceforward.

AJJHATTAM, individual thought.

*ajjhataṃ* (adv.), relating to the individual.

*ajjhattiko* (adj.), internal, belonging to the individual.

AJJHĀYAKO, a preceptor.

AṂJALI (m.), the hollow of the joined hands.

*aññataro*, one, a certain.

AṂÑĀ (f.) knowledge.

*aññatra* (adv.), otherwise, with the exception of.

AṂÑO, other.

AṬṬO, a case, a cause.

AṬṬHA (num.), eight.

*aṭṭhaṅgiko* (adj.), eightfold.

*aṭṭhamo*, eighth.

AṬṬHI (n.), bone ; caus. *aṭṭhiyati*, to treat as a bone.

AṬṬHIMIÑJĀ (f.), marrow.

AṬṬHO, reason.

AḍḍHAYOGO (t. t.), large hall.

*aṇuko* (adj.), very small.

AṆṆAVO, the sea, the ocean.

ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc*.

*ati-go* (adj.), escaping from. [gant.

*ati-maññati*, to despise, to be arro-

*ati-mānī* (adj.), proud.

ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here. [ance.

ATTHAM (Skr. *asta*), disappear-  
*attha-gamo*, *atthan*?, disappearance,  
annihilation.

*a-ttharati*, to spread out.

*atthāya* (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, ATHO (adv.), and; but.

*a-thuso* (adj.), free from husk.

*a-dinnādānam*, taking what is not given.

ADDHĀNAM, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over;  
frequently in composition before  
vowels *ajjh*.

*adhi-tiṭṭhati*, to devote oneself.

*adhi-tṭhānam*, resting-place.

ADHI-PATI (m.), lord, chief.

*adhi-bhāsati*, to address; aor. *ajjha-  
bhāsi*.

*adhi-vahanam*, carrying.

*adhi-vūsanam*, the assent. [accept.

*adhi-vūseti* (caus.), to consent, to  
*a-naṇo*, free from debt.

*an-attā* (m.), not a self.

*an-atto* (adj.), without individuality, unreal.

*an-attha-samhito*, profitless.

*an-anu-giddho*, without greediness.

*an-anu-ssuto* (adj.), unheard of.

*an-anto*, without end, innumerable.

ANA-BHĀVO, non-existence; *ana-  
bhāvam gacchati*, to come to  
nothing, to perish.

*an-ābhirati*, dissatisfaction.

*an-arahā*, not being a saint.

*an-ariyo*, ignoble.

*anavajjātā* (f.), blamelessness.

*anavajjo* (adj.), blameless.

*an-avayho* (adj.), not to be given in marriage.

*an-avaseso*, without remainder.

*an-avilo*, clear from.

*anākulo*, untroubled.

*anāgato*, future, coming. [less.

*anālayo*, free from desire, passion-

A-NICCO (adj.) (t. t.), perishable,  
not lasting.

*aniṭṭho* (adj.), unpleasant.

ANU (adv. and prep.), after, later;  
along, again, in consequence.

*anu-katṭhīyati*, to recite.

*anu-kampako*, compassionate.

*anu-kampī*, compassionate.

*anu-jānāti*, to permit; p. p. *anuñ-  
ñato*.

*an-uṭṭhānam*, want of energy.

*anu-tṭhitati*, to make to follow.

*an-uttaro* (adj.), than which none is  
higher, the highest.

*anudisā* (f.), an intermediate point  
of the compass.

*an-up-pagacchati*, not to embrace.

*anu-para-yāti*, to walk round and  
round.

*anu-passī* (adj.), looking at, contem-  
plating.

*anu-pubbaso* (adv.), in regular order.

*anuppanno*, not arisen.

*an-uppādo*, not arising.

*anu-yāti*, to follow.

*anu-yogo*, being addicted to.

*anu-rakkhati*, to protect.

**ANU-SAYO** (t. t.), repentance.  
*anusārī* (adj.), following.  
*anu-sāsati*, to teach.  
*anu-ssarati*, to call in mind.  
*anu-ssāveti* (cns.), to cause to be heard, to proclaim.  
*an-ejo* (adj.), free from desire.  
*an-ottapī* (adj.), fearless of sinning.  
**ANTAM**, the intestines, bowels.  
**ANTAGUNAM**, mesentery.  
*antamaso*, even.  
**ANTARA** (adv. and prep.), within, between, among.  
*antara-dhānam*, disappearance.  
*antara-dhāyati*, to vanish, to hide ;  
 p. p. *antarahito*, vanished.  
*antarāyiko*, causing an obstacle.  
**ANTARA-VĀSAKO** (t. t.), undergarment worn by a Buddhist priest.  
**ANTALIKKHAM**, sky, air.  
**ANTIMO**, last, final.  
**ANTO** (adv. and prep.), within, in, inside ; see also *antara*.  
**ANTO** (also neuter), end, limit.  
**ANDHO** (adj.), blind.  
*andha-kūro*, darkness.  
**ANNAṂ**, food.  
**APAMĀRO**, epilepsy.  
*a-pamuṭṭho* (adj.), not left behind.  
*a-parājito*, unconquered.  
*a-parimāṇo* (adj.), immense, undefined.  
*a-pariyādānam*, not taking up, not laying hold of.  
**APARO** (adj.), other, subsequent ; western.  
*a-pāḍako*, having no feet.  
**APĀYO** [going away], hell.

**API, PI** (part.), also, even.  
*a-pisuno* (adj.), not calumnious.  
*ap-eti*, to go away.  
*appa-kicco*, having few cares.  
*a-ppagabbho*, not arrogant.  
*a-ppaṭi-sandiko*, that cannot be united.  
*appa-nigghoso*, free from noise.  
*a-ppa-matto*, vigilant, careful.  
*a-ppamāṇo* (adj.), infinite.  
*a-ppa-mādo*, vigilance, zeal.  
*appa-saddo*, free from noise.  
*a-ppa-sanno*, dissatisfied.  
*a-ppiyo*, not dear, hateful.  
**APPO** (adj.), small, weak ; frequently in composition.  
*abbh-ug-gacchati*, to reach. [sire.  
**A-BY-ĀPĀDO** (t. t.), absence of de-  
*a-bhabbatā* (f.), non-liability.  
*a-bhabbo* (adj.), incapable.  
*a-bhayaṃ*, safety from danger.  
**ABHI** (adv. and prep.), exceeding ; in, into.  
*abhi-kkanto*, handsome, beautiful.  
*abhi-kkanto* (p. p. p.), *abhikkamati*, advanced.  
*abhi-kkamati*, to step forward.  
*abhi-kkamo*, advancing.  
*abhi-gīto*, (p. p. p.), recited.  
*abhi-jānāti*, to know ; ger. *abhiññā*.  
**ABHIJJHĀ** (f.), covetousness.  
*abhi-tiṭṭhati*, to surpass.  
**ABHIṬṬHĀNAM** (t. t.), crime, deadly sin.  
**ABHIṆHAM** (adv.), repeatedly.  
*abhiṇhaso* (adv.), repeatedly. [with.  
*abhi-nandati*, to rejoice, to be pleased  
**ABHI-NIBBATTI** (f.) (t. t.), rebirth in another existence.

*abhi-niveso*, adhering to.  
*abhi-pāleti*, to guard, to keep.  
*abhi-ppa-modayaṃ*, rejoicing.  
*abhi-ramati*, to delight.  
*abhi-rudo*, cooing, singing.  
*abhi-rūhati*, to mount.  
*abhi-rassati*, to cause to rain.  
*abhi-vadeti*, caus. of *abhivadati*, to salute.  
*abhi-sameti*, to penetrate.  
*a-bhojaneyyo*, not to be eaten.  
*a-mato* (adj.), immortal.  
*a-manāpo* (adj.), unpleasing, unpleasant.  
*a-manoramo* (adj.), unpleasant.  
*a-mitto*, enemy.  
**ARAÑÑAM**, forest.  
**ARAHĀ ARAHAM** (m.), a venerable person.  
**ARAO** (adj.), worth.  
**ARIYO** (adj.), honourable, venerable, noble.  
**ARIYA-SACCAṂ** (t. t.), sublime truth.  
**ALAM** (adv.), sufficient.  
**ALASO** (adj.), idle.  
**ALOKO**, intuition.  
*alliyati*, to be attached, to adhere.  
*alliko* (adj.), being addicted, adhering.  
**AVA** and **O** (prep. and adv.), away, off; down.  
*ava-jānāti*, to despise.  
*ava-ruddho* (adj.), obstructed.  
*a-viddasu*, ignorant.  
*a-rippavāso*, not parting.  
*a-vi-rūlho* (adj.), not grown.  
*a-vicayho* (adj.), not marriageable.  
*avihiṃsā* (f.), mercy, humanity.

*avucca*, gerund. of *ava* +  $\sqrt{i}$ , to penetrate.  
*a-veraṃ*, friendliness.  
*a-santo* (adj.), not good, wicked.  
*a-sammoho* (adj.), without infatuation.  
*a-sallino*, not cowering, resolute.  
**ASĪTI** (num.), eighty.  
**ASU** (pron.), this, that (see Grammar); *amunhi* (loc.), here.  
*a-suci* (adj.), unclean.  
*a-subho* (adj.), bad.  
**ASURO**, an asura.  
*a-seso* (adj.), without rest; all, every.  
*a-soko*, free from sorrow.  
**ASNATI**, to eat. [ness.  
*assādo*, tasting; enjoyment, happiness.  
*a-ssasati*, to inhale air.  
**ASSO**, horse.  
**AHAM** (pron.), I (see Grammar).  
**AHI** (m.), a snake.  
**AHO** (interjection).

### Ā.

**Ā** (prep.), until, as far as.  
*ā-kaṅkhati*, to desire.  
*ā-kappo*, ornament, disguise.  
*ā-gacchati*, to come.  
*ā-cikkhati*, to tell, to announce, to investigate.  
*ājāṇho* (adj.), of noble birth. [hood.  
*ā-jīvo*, livelihood, means of livelihood.  
**ĀTAPO**, sunshine.  
**ĀTĀPĪ** (adj.), ardent, zealous.  
*ā-dāti*, to take; pass. *ādiyati*.  
**ĀDICO**, the sun.  
**ĀDĪNAVO**, distress, suffering; evil result.  
*ānantariko* (adj.), uninterrupted.

ĀNĀPĀNAM (t. t.), inhaled and exhaled breath.

ĀNISAMSO, advantage, profit.

ānubhavavā (adj.), possessing power.

ānu-bhāvo, power, dignity.

ā-neti, to bring home.

āpādetā (m.), inflieter, causer.

ābād'hiko (adj.), affected with illness.

ĀBĀDHO, illness.

ā-bhujati, to bend, to turn.

ĀMA (interj.), yes, truly.

ā-manteti, to address. [sphere.

ĀYATANAM (t. t.), organs of sense;

ā-yatiko, future.

ĀYASMĀ, old, venerable.

ĀYĀSO, despair.

ĀYU (n.), life.

ā-yuto (adj.), endowed with.

ā-raddho (p. p. p. to āradhati), accomplished.

ā-rabhati, to begin, to attempt, to exert oneself; ger. ārabha; p. p. p. āraddho.

ĀRĀMO, pleasure, pleasure-garden.

ā-ruhati, to ascend.

ā-varaṇam, covering.

āvāso, abode.

āvahati, to convey.

ĀVI (adv.), manifestly, in full view (see Grammar).

ā-visati, to enter, to approach.

ĀVUSO (voc. to āyasmā), friend!

āsanaṃ, a seat.

Ā-SAVO (t. t.), literally influence; human passion; *khīṇāsavo*, one in whom human passion is extinct.

ĀSEVĪ (adj.), addicted to.

ĀHA, to speak (see Grammar).

āhanati, to strike.

ĀHĀRO, food.

ā-huti (f.), offering.

āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

# I.

INGHA (interj.), come! pray!

ICCHATI, to wish.

ICCHĀ, wish, desire, lust.

INJĀTI, to move, to be shaken.

INAM, debt. [sant.

ITTHO (adj.), desired, good, plea-

ITI, TI (conj.), thus.

ITTHATTAM, present condition.

itthan-nāmo, having such and such a name, thus named.

ITTHI (f.), woman (for declension, see Grammar).

IDDHI (f.) (t. t.), supernatural power.

iddhiko (adj.), possessed of *iddhi* (supernatural power).

iddhimā, possessed of supernatural power.

IDHA (adv.), here, hither. [gate.

indakhīlo, pillar in front of a city

INDO, king, chief.

INDRIYO (t. t.), faculty.

ISI, a priest; *mahesi* (idem).

issariyaṃ, dominion.

ISSARO, master, chief.

ISSĀ, jealousy, envy.

# I.

ISĀ, pole of a plough.

# U.

uk-kujjeti, to set up again.

ug-gacchati, to rise.

*ug-gaṇhāti*, to rise, to lift up, to learn.

*ug-gamanāṃ*, rise.

UGGO, violent.

UCCĀ (indecl.), as first part of compounds high ; *uccāsayanāṃ*, high seat.

UC-CĀRO, excrement.

UJU (adj.), straight.

*uj-jhāyati*, to be irritated, annoyed.

*u-ṭṭhahati*, to rise, to stand up, to exert oneself ; p. p. *vuṭṭhito*.

UṆṆA-NĀBHI (m.), spider.

UṆHAM, heat.

UṆHO (adj.), hot.

ULĀRO (adj.), mighty, great.

UTU (m. f. n.), season. [most.

UTTAMO (superl.), highest, ut-

UTTARĀ-SAṆGO, the upper yellow garment of a Buddhist priest.

UTTARO (adj.), higher ; northern.

UTTĀNO, supine ; open, evident, clear, easy ; adv. *uttāni* and *uttānā*, clearly.

*ut-trasati*, to tremble.

UD (prep., only used in composition), above, away ; outside, out.

UDAKAM, water.

UDARAM, belly.

*udariyaṃ*, stomach.

UDĀNAM, solemn utterance.

*udāneti* (caus.), to breathe forth.

*ud-eṭi*, to come up.

UDDHAM, upwards.

*ud-dharati*, to draw out ; to lift up.

UPA (adv. and prep.), near to ; below, less.

*upa-cāro*, approach ; *gamūpacāro*, the approach to a village.

*upa-jīvati*, to subsist by.

*upajjhāpeti*, to command.

UPAJJHO, preceptor.

*upa-ṭṭhanāṃ*, attendance.

*upa-ṭṭhito* (p. p.), ready, present.

*upaḍḍho*, half, partial.

*upa-dissati*, to be seen, discovered.

UPADHI (t. t.), a substratum of being.

*upanāmeti* (caus.), to offer.

UPA-NĀHĪ (adj.), bearing hatred.

*upa-ni-pajjati*, to lie down.

*upanissāya*, near, close to.

*upa-nisso*, residing in.

*upa-pajjati*, to come to, to attain.

*upamo*, highest.

*uparimo* (adj.), uppermost.

*upa-vadati*, to blame.

*upa-saṇ-kamati*, to go to, to approach.

*upa-samo*, quietude, calm.

UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.

*upasampadāpekho*, wishing for ordination.

UPĀDĀNAM (t. t.), clinging to existence, attachment ; *okhandhā*, element of being.

*upā-diyati*, to take hold ; *anukampaṃ upādāya*, taking pity.

*upāyāso*, despair.

UPĀYO, means of success.

UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.

UPEKHĀ (f.), indifference, equanimity.

*upekkhako*, resigned, patient.

*up-eṭi*, to go, to approach ; *pāṇu-peto*, living, possessed of breath.

UPOSATHIKAM̐ (t. t.), food  
offered on full-moon days.

UPOSATHO (t. t.), the Buddhist  
Sabbath-day.

*up-pajjati*, to arise.

*uppanno*, p. p. p. to *uppajati*.

UBBHĀRO = UDDHĀRO (t. t.),  
rooting up.

*ul-lapati*, to lay claim to, to assert.

*ul-lumpati*, to lift up.

*ul-loketi*, to look up.

*us-sāho*, exertion.

## E.

*ekaggo* (adj.), calm, tranquil.

*eka-cco* (adj.), one, a certain.

*eka-m-antaṃ* (adv.), on one side.

EKO (num.), one; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, per-  
haps 'predominance.'

*etarahi* (adv.), now.

*etādiso*, such like.

ETI, to go, to enter (with acc.).

EVA and EVAM̐ (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

*chi-passiko* (adj.), inviting (epithet  
of the dhamma).

## O.

*o-kāso*, room, place.

*o-kkanti* (f.), descent.

OGHO, flood, torrent.

*opanayiko*, leading to perfection  
(epithet of the dhamma).

*oṭṭhāvo* (adj.), steady.

ODĀTO, white, pure.

*opāko*, without result.

*o-pilāpeti*, to let float.

*o-bhāsati*, to shine.

*o-bhāso*, light.

*o-hito* (p. p. p.), put down, deposited.

## K.

KAM̐SO, metal, bronze.

KAN̐KHATI, to doubt.

KACCHURO, scab.

KATHINAM̐ (t. t.), a robe made  
for a Buddhist priest in a single  
day, out of the rough material.

KATHINO (adj.), hard, solid.

KAN̐DU (f.), itch.

KAN̐NO, ear.

KAN̐HO (adj.), black, sinful.

*katapuññatā*, meritoriousness.

KATAMO (pron.), what? which?

KATHAM̐ (adv.), how.

KATHĀ (f.), discourse.

*kad-ariyo*, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAM̐, cotton.

KAPPIYO (adj.), fit, right, proper;  
*kappiyabhūmi*, a suitable site.

KAPPETI (caus.), to enter upon, to  
arrange.

KAPPO, time; rule; ordinance; all,  
the whole; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAM̐, woollen garment.

KAMMAM̐, doing, action.

*kammantā* (f.), calling.

*kammanto*, conduct; occupation,  
work.

*kamma-vipāko*, result of actions.

*kamyatā* (f.), desire.

KARANAM̐, making.

KARĪSAM̐, excrement.

KARUṆĀ (f.), compassion.  
 KAROTI, to make (see Grammar);  
*manasikaroti*, to pay attention;  
*kālaṅkaroti*, to die; *añjalim*  
*karoti*, to salute respectfully.  
 KALEBARAM, a corpse.  
 KASATI, to plough.  
*kaśi*, ploughing.  
*kassako*, a ploughman.  
 KĀMO, wish, desire; lust, passion.  
 KĀYO, body.  
*kāyiko* (adj.), bodily, physical.  
 KĀRĪ (adj.), doing, acting.  
 KĀRO, making, constituent part.  
*kālakiriyā* (f.), death.  
 KĀLO, time; *kalena*, in due time;  
*bhattakālo*, meal-time.  
*kālaṁ maññati*, he deems it right.  
 KĀSO, a cough.  
 KIM (adv.), why, pray? what.  
*kiṁsu*, what.  
*kiñci(d)*, anything, whatsoever.  
 KIṆCIKKHAM, a trifle.  
 KITTAAYATI, *kitteti*, to proclaim.  
 KITTI (f.), fame.  
 KIPILLIKO, an ant. [tion.  
 KILAMATHO, fatigue, mortifica-  
 KILĀSO, scab, dry leprosy.  
 KĪRAM, meat.  
 KĪVA (adv.), how?  
 KUKUCCAM, misconduct.  
 KUKUTTHAKO, Phasianus gul-  
 lus, a bird.  
 KUCCHI (f.), belly.  
 KUÑJARO, elephant.  
 KUṬṬHAM, leprosy.  
 KUNTHO, an ant.  
 KUMĀRO, boy.  
*kumārī* (f.), a girl.

KULAM, flock, herd; family.  
*kulaputto*, son of noble family;  
 high caste.  
 KULĪRAKO, a crab.  
 KUSALO (adj.) (t. t.), skilful.  
 KULAM, rag. [completed.  
 KEVALĪ (m.) (t. t.), one who is ac-  
 KEVALO (adj.), whole, entire.  
 KESO, hair.  
 KO (inter. pron.), who? which?  
 what? (see Grammar).  
*koci*, whosoever.  
 KOṆCĀ, heron.  
 KODHO, anger.  
*kovidō*, knowing, acquainted with.  
 KOPĪNAM, pudenda.  
 KOSEYYAM, silken stuff.

## KH.

KHANO, moment (brief measure  
 of time).  
*khaṇḍiccam*, state of being broken.  
 KHATTIYO, warrior.  
 KHANTĪ (f.), patience.  
 KHANDO, the shoulders; t. t. ele-  
 ment of being.  
 KHAMATI, to endure; to forgive;  
 to be approved.  
 KHAYO, extinction, vanishing.  
 KHARO, solid; harsh.  
 KHASĀ (f.), scab.  
 KHIPATI, to throw.  
 KHĪYATI, to decrease, to waste  
 away; to murmur; p. p. *khīṇo*.  
 KHĪLO, a pin, a stake.  
 KHUDDO (adj.), mean.  
 KHURO, hoof of a horse or ox.  
 KHELO, saliva, phlegm.  
 KHETTAM, land, district.

**KHEMAṂ**, safety, well-being ;  
*yogakkhemam*, nibbāṇa.

**KHEMO**, fem. **KHEMĪ** (adj.),  
secure.

**KHO** (interj.), indeed.

**KHOMAṂ**, linen.

## G.

**GACCHATI**, to go (see Grammar).

**GAṆO**, multitude.

**GAṆDO**, goitre.

**GAṆHĀTI**, to take, to seize ; p. p. p.  
*gahito*.

**GANTHETI**, to tie, to bind.

**GANDO**, smell, odour.

**GABBHARO**, a cleft.

**GABBHO**, womb, belly.

**GAMBHĪRO** (adj.), deep.

*gammo*, accessible.

**GARAHĀ** (f.), blame.

**GARU** (m.), parent, teacher.

*garu-karo*, respect.

**GAHAṬṬHO**, a householder.

**GĀTHĀ**, stanza.

*gāmini* (adj.), leading.

**GĀMO**, village.

**gārayho** (adj.), blameable ; contemp-  
tible.

**GĀRAVO**, reverence.

*gāvi*, cow.

**GIṂHO**, heat.

**GIṂHĀNAṂ**, hot season.

**GIRĀ**, voice, speech.

**GIRI**, mountain.

**GILATI**, to devour.

**GILĀNO** (adj.), sick, ill.

**GĪTAM**, singing, a song.

**GUTTI** (f.), guarding.

**GUMBO**, a bush, a thicket.

**GUHĀ** (f.), rock-cave.

**GEDHO**, greediness.

**GO** (m. f.), ox, cow (see Grammar).

**GOTTAM**, family, lineage.

**GOPATI**, to protect, to guard ;

p. p. p. *gutto*, cp. *kāyagutto*.

## GH.

**GHARAṂ**, house.

*gharamesi*, leading the life of a  
householder.

**GHĀRO**, house.

**GHĀNAṂ**, nose.

**GHĀYATI**, to smell.

## C.

**CA** (conj.), and, also.

**CAKKHU** (n.), eye, insight.

*cakkhumā* (adj.), having eyes,  
having insight.

**CAṆDO** (adj.), wrathful, passionate.

*catuttho*, fourth ; *catuttham*, for  
the fourth time.

*catud-disaṁ*, the four cardinal  
points.

*catup-pado*, having four feet.

**CATTĀRO** (num.), four ; *cataso*  
(f.), *cattāri* (n.).

**CARAṆAM**, good conduct.

**CARATI**, to go.

**CAVATI**, to disappear ; p. p. p.  
*cuto*.

**CAVANAM**, disappearance, death.

**CĀGO**, liberality, self-sacrifice ;  
abandoning.

**CICCIṬĀYATI**, to splash.

**CITTAM**, mind.

*cittako* (adj.), mindful.

**CINTETI**, to think.

CĪVARAM, robe.

CUTI, disappearing, death.

*cetasiko* (adj.), mental.

CETO, mind.

*ceto-vimutti*, emancipation of mind.

CORO, a thief.

### CH.

CHA (num.), six.

CHATṬHO, sixth.

CHADDETI, to throw away, to renounce.

CHANDO, wish, resolve, intention.

CHAMBHATI, to be alarmed.

CHAMBHITATTAM, trembling.

CHĀYĀ (f.), shadow.

CHINDATI, to cut off.

### J.

*janapado*, a country.

*janeti* (caus. *jāyati*), to bring forth, to produce.

JANETTĪ, a mother.

JANO, man, person, being.

JARĀ (f.), old age, decay.

JARO, fever.

JALATI, to burn.

JAHĀTI, to leave behind.

JĀTARŪPAM, gold.

JĀTI (f.), birth.

JĀTU (adv.), verily.

*jāto* (p. p. p.), *lomahatṭhajāto*, the hair standing on end terrified.

JĀNĀTI, to know. [duced.

JĀYATI, to be born, to be pro-

JĀLĀ (f.), flame.

JIGUCCHATI, to dislike.

JIGHACCHĀ (f.), hunger.

*jiṇṇako* (adj.), old.

JIVHĀ (f.), tongue.

JĪRAṆAM, growing old; decay.

JĪRATI, to grow old.

JĪVIKĀ (f.), livelihood, life.

JĪVITAM, life.

JĪVĪ (adj.), living.

JUTI (f.), splendour; *jutimā*, possessed with splendour.

JO, at last part of a compound 'arising from.'

### JH.

JHĀNAM (t. t.), meditation.

### Ñ.

ÑATTI (f.), announcement, declaration, formula.

ÑĀNAM, knowledge.

ÑĀTAKO, a relative.

ÑĀTI, kinsman.

ÑĀYO, right method.

### D.

ḌAMSO, a gad-fly.

ḌASATI, to bite; p. p. p. *daṭṭho*.

ḌĀHO, burning.

### ṬH.

ṬHANĪ (adj.), having breasts; *timbaruṭṭhani*, having breasts like a tinduka fruit.

ṬHĀNAM, standing.

*ṭhānaso* (adv.), causally, necessarily.

ṬHITI (f.), durability; life.

### T.

TAGGHĀ (adv.), verily.

TACO, skin.

TANḌULO, rice ready for boiling.

TANHĀ (f.), lust, desire; *mahā-taṇho*, having great desire.  
 tatiyo, third; *tatiyaṃ*, for the third time.  
 TATRA (adv.), there.  
 TAPASSĪ (m.), hermit.  
 TAPO, penance.  
 TAMO, darkness. [tini.  
 TAYO (num.), three; f. *tisso*, n.  
 TARATI, to cross, to overcome.  
 TALAM, surface, level.  
 TASO (adj.), moving, moveable.  
 TĀLO, fan-palm. [mar).  
 TITṬHATI, to stand (see Gram-  
 TIṆAM, grass.  
 TIDDĀNAM, destroyer.  
 TIMBARU (m.), the tinduka-tree.  
*tiracchānagato*, a beast, an animal.  
 TIRIYAM (adv.), across.  
 TU (particle), now, but.  
 TUNḍĪKĪRO, cotton-tree.  
 TUNHĪ (adv.), silently.  
 TUVATAM (adv.), quickly.  
 TEJO (n.), splendour.  
 TELAM, rape-oil.  
 TVAM (pron.), you, thou (see Grammar).

## TH.

THADDHO (adj.), firm, stubborn, proud; *jāti-tthaddho*, proud of his birth.  
 THANAYATI, to thunder.  
 THĀVARO (adj.), stationary, firm.  
 THERO, a priest, an elder.  
 THŪLO (adj.), big.

## D.

DAKKHATĀ (f.), skill.

DAKKHIṆO (adj.), right-handed; southern.  
 DAKKHIṆEYYO (adj.), worthy of offerings.  
 DAḬHO (adj.), firm.  
 DAṆḌO, a staff.  
 DADĀTI, to give (see Grammar, p. 56).  
 DADDALLATI, to blaze, to shine brilliantly.  
 DADDU (f.), leprosy.  
 DANTO, a tooth.  
 DAMO, self-command.  
*dammo* (adj.), to be tamed.  
 DAYĀ (f.), mercy, pity.  
 DARĪ (f.), a cave.  
 DAVO, amusement.  
 DASA (num.), ten.  
 DASSANAM, insight, discernment.  
 DĀNAM, alms.  
 DĀNI (adv.), now.  
 DĀYĀDO, kinsman.  
 DĀYO, a forest.  
 DĀRO, DĀRĀ, wife.  
 DĀSO, slave.  
*di-jo*, twice born.  
*diṭṭhapado*, one who has seen the state (i.e. Nibbāṇa).  
 DITṬHĀ (interjection).  
 DITṬHI (f.), view, belief.  
 DIBBO (adj.), celestial.  
 DIVASO, a day.  
*divasā* (adv.), during the day.  
*divā ca ratto*, day and night.  
 DISĀ (f.), a point of the compass.  
*dissati* (pass. of *passati*), to be seen.  
 DĪGHO (adj.), long.  
 DUKKHAM (t. t.), pain.  
 DUG-GATI, hell, bad place.

*dutiyo*, second ; *dutiyam* (adv.), for the second time.  
*duvijāno*, difficult to understand.  
**DUSSAM**, cloth.  
**DŪBHATI**, to illtreat.  
*dūrato* (adv.), from far.  
**DŪRE** (adv.), far.  
*deva-ko*, god.  
*devatā*, a deva.  
*devaputto*, a god.  
**DEVO**, a god.  
**DESAYATI**, *deseti*, to preach.  
**DESO**, country.  
**DESSĪ**, hater.  
**DEHO**, body.  
*domanassam*, dejection, gloom.  
**DOSO** (Skr. *dvesha*), anger, hatred.  
**DOSO** (Skr. *dosha*), defect, blemish.  
**DVAYO**, of two sorts, divers.  
*dvi-pādako*, having two feet.  
**DVE** (num.), two.  
*dvedhā* (adv.), in two parts.

**DH.**

**DHAJAGGAM**, flag.  
**DHANAM**, property, wealth.  
**DHAMMO** (t. t.), law, condition ;  
*diṭṭhadhammo*, the visible condition, the present world.  
*uttarimanussa-dhammo*, superhuman condition.  
*dhamma-vicayo*, religious research.  
**DHAMMO** (adj.), religious ; fem. *dhammī*.  
**DHĀTU** (n. and f.), substance ; principle.  
**DHĀRAṆAM**, bearing in mind.  
*dhārayati* (caus.), to bear in mind.  
**DHITI** (f.), wisdom, energy.

**DHĪRO** (adj.), wise.  
**DHUTTO**, fraudulent.  
**DHUNĀTI**, to shake.  
*dhuravā*, taking the yoke.  
**DHURO**, a yoke.  
**DHORAYHO**, beast of burden.

**N.**

**NA** (neg.), not.  
**NAKHO**, nail of the finger.  
**NAGARAM**, a town.  
**NAṆGALAM**, plough.  
**NACCAM**, dancing.  
**NANDI** (f.), joy.  
**NAMATI**, to bow down.  
**NAMASSATI**, to honour.  
**NAMO** (indecl.), honour, reverence (with the dative).  
**NARĀSABHO**, chief of men.  
**NARO**, man.  
**NALINĪ** (f.), a pond.  
**NAVA** (num.), nine.  
**NAVANĪTAM**, cream.  
*navamo*, ninth.  
**NAVO** (adj.), new.  
**NAHĀTAKO** (t. t.), one in whom spiritual instruction is complete ; who is cleansed, pure.  
**NAHĀRU**, tendon, muscle.  
**NĀGO**, a serpent ; *susunāgo*, a young serpent.  
**NĀLIKERO**, coconut-tree.  
**NĀNATTAM**, diversity.  
**NĀNĀ** (adv.), various, different ; away from.  
*nāna-ppakāro*, of various sorts.  
**NĀMA** (adv.), by name ; indeed.  
**NĀMAM**, name ; *nāmurūpam* (t. t.).  
*nāmaso* (adv.), with name.

NIKĀYO, assembly, multitude ;  
*sattanikāyo*, assemblage of beings.

NI (prep., only in composition),  
 downwards.

NI and NIR (prep., only in composition), outward.

*ni-kubbati*, to deceive.

*nik-kāmī* (adj.), free from desire.

*nik-kujjito*, what has been overthrown.

*nik-khamati*, to go out.

*nik-khamati*, to devote.

*ni-kkhepo*, putting down ; interment.

NIGAMO, a town.

*ni-gāhako*, an oppressor, enemy.

NIGRODHO, banyan-tree.

NICCO (adj.), perpetual.

*ni-jigimsati*, to covet.

*ni-pako* (adj.), prudent.

*ni-patati*, to fall down.

NIBBĀTI (t. t.), to be extinguished, to go out.

NIBBĀṆAṂ (t. t.), the summum bonum of the Buddhists.

NIBBUTI, tranquillity (*Nibbāṇa*).

*nibbuto* (t. t.), free from care, or having attained Nibbāṇa.

*nibhāsī* (adj.), shining.

NIMANTANAṂ (t. t.), invitation.

NIMITTAṂ, sign, mark ; subject of thought.

*niyyāniko*, leading to salvation.

NIYO (adj.), own.

NIRAYO, hell.

*ni-rujjhati* (pass.), to cease, to perish.

NIRODHO (t. t.), cessation.

NIVĀTO, humility. [off.

*ni-vāreti* (caus.), to keep off, to ward

*ni-vāsī* (adj.), dwelling.

*ni-vāseti*, to dress.

*ni-vesanaṁ*, house, abode.

*ni-vuto*, obstructed.

*ni-sāmeti*, to attend, listen to.

*ni-sīdati*, to sit down.

NISSAYO (t. t.), resource ; *cattāro nissayā*.

*nis-saraṇaṁ*, outcome, result.

*nis-sāya* (ger.), dependent upon.

*nihīno* (adj.), low, vile.

NĪCO (adj.), low, mean, base.

*nī-yati*, to go out.

NŪNA (adv.), surely.

*nekkhammaṁ*, giving up the world.

*ne-katiko*, fallacious.

NETTAṂ, eye.

## P.

PA (prep.), frequently in composition, before, onward.

PĀMSU (n.), dust, dirt.

*pa-kāsati*, to be visible, to manifest.

PAKKHANDIKĀ (f.), diarrhoea.

PAKKHI (adj.), possessed with wings.

PAKKHIKAṂ (t. t.), a feast held on the eighth day of the month.

*pa-kkhipati*, to throw.

*pa-gumbo*, thicket.

*pa-ggaṇhāti*, to hold out, to bring forth, to get ready.

PACATI, to cook.

*pa-cāro*, attendant.

*pacca-kālo*, present time.

PACCATTAṂ (adv.), singly.

*paccaniko* (adj.), adverse, hostile, opposite.

PACCAYO, a requisite.

*pacca-vekkhati*, to look at.  
*pacc-ud-ā-vattati*, to retreat.  
*pacceko*, each one, single, several.  
**PACCHIMO** (adj.), hindermost,  
 last ; *pacchimā disā*, the west.  
*pa-jahati*, to abandon.  
**PAJĀ** (f.), progeny, race.  
*pa-jjūlati*, to burn, to blaze.  
*pa-jānāti*, to know, to understand ;  
 caus. *paññāpeti*, to make known ;  
 p. p. p. *paññatto*.  
*pajāyati*, to multiply.  
*pajjalati*, to shine.  
*pajjoto*, light, lustre, lamp ; *tela-*  
*pajjoto*, an oil-lamp.  
**PAÑCA** (num.), five.  
*pañcamo*, the fifth.  
**PAÑÑĀ**, wisdom, intellect, under-  
 standing.  
**PAÑHAM** (*pañham*), question.  
**PATĪ** and **PATI**, towards, back,  
 in return ; in composition before  
 vowels, *pacc*.  
*paṭi-kkamati*, to step backwards.  
*paṭi-kkamo*, retreating.  
*paṭi-ggahanam*, acceptance, receiv-  
 ing (to *gaṇhāti*).  
*paṭi-ghāto*, repulsion, warding off.  
**PATĪ-GHO**, anger.  
*paṭi-ccahādanam*, concealment.  
*paṭi-ccahādi*, covering.  
*paṭi-ccahādeti*, to conceal.  
*paṭi-jōnāti*, to know, to personate ;  
 aor. *paccaññasi*.  
*paṭi-nis-sago* (t. t.), forsaking.  
*paṭipadā* (f.), step, way.  
*paṭi-pūjeti*, to honour.  
*paṭi-ppa-ssambhati*, to be calmed, to  
 subside, to come to an end.

*paṭi-bujjhati*, to awake.  
*paṭi-bhāti*, to appear, to be evident.  
*paṭi-rūpo* (adj.), suitable, fit.  
*paṭi-labhati*, to obtain, to receive.  
*paṭi-lābho*, obtaining ; attainment.  
*paṭi-vatteti*, to subvert ; with *a*, not  
 to be subverted.  
*paṭi-vijjhati*, to acquire.  
*paṭi-saṅkhāti*, to reflect.  
*paṭi-saṅcikkhati*, to consider.  
*paṭi-sam-vedī* (adj.), experiencing.  
*paṭi-saraṇo*, refuge, help.  
*paṭi-sunāti*, to assent ; aor. *pacc-*  
*assosi*, *paccassosun*.  
*paṭi-sevati*, to practise, to receive.  
**PATHAVĪ** (f.), earth.  
*pa-ṇāmati*, to bend.  
*pa-ṇi-dahati*, to stretch.  
**PAṆIDHI** (m.), aspiration (t. t.).  
*paṇīto* (adj.), accomplished, excel-  
 lent ; as neuter, a term for  
*nibbāṇa*.  
**PAṆDITO**, wise man.  
**PAṆDU** (adj.), yellow.  
**PAṆHO** and **PAÑHO**, question.  
**PATATI**, to fall ; caus. *patāyati*.  
*paṭi-rūpo*, suitable.  
*paṭi-sallaṇam*, solitude.  
*patisallāpārāmo*, delighting in soli-  
 tude.  
**PA-TITṬHĀ** (f.), fixity, resting-  
 place.  
**PATTAM**, a leaf.  
*pattakallam*, seasonableness, time-  
 liness.  
*pattacīvaram*, bowl and robe.  
**PATTI** (f.), obtaining, acquisition.  
**PATTO**, bowl.  
*patto*, p. p. p. of *pāpuṇāti*.

**PATTHAYATI**, to wish for, to desire.

**PADAṂ**, step; *nibbāṇa*.

*pa-dahati*, to strive, to exert.

**PA-DĪPO**, lamp.

*pa-duṭṭho*, wicked, evil.

**PANA** (adv.), now, further (the same as *puna*).

*pa-nudati*, to remove, to reject.

**PANTHO**, a road; also neuter.

**PAPPOTI**, see *pāpuṇāti*.

**PAPPHĀSAM**, lungs.

*pa-bba-jati*, to go forth.

**PA-BBAJITO** (t. t.), one who has given up the world.

**PABBAJJĀ** (f.), monastic life.

**PABBAJJĀ** (f.) (t. t.), the pabbajjā ordination.

**PABBATO**, mountain.

*pabhaṇikaro*, light-giving.

**PABHĀSO**, splendour.

*pa-majjati*, to delay. [ful.

*pamatto*, p. p. p. to *pamajjati*, sloth-

*pa-maddi* (adj.), crushing, destroying.

**PA-MĀṆAM**, measure.

**PAMĀDO**, carelessness.

*pa-muñcati*, to release.

*pa-mussati*, to leave behind.

**PAMOCANAM**, deliverance.

*payirupā-sati*, to honour.

*pa-yutto*, tied.

**PARAM** (adv.), beyond, after.

*paramo*, highest.

*parābhavā*, suffering, loss.

**PARĀBHAVO**, decay, loss.

**PARI** (prep.), around, about, frequently used in composition, where it appears also as **PALI**.

**PARIKKHĀRO**, apparatus.

*pari-kkhīno*, wasted.

*pari-cito* (p. p. p.), accumulated.

**PARIṆĀMO**, change, alteration; digestion.

**PARITTĀ** (f. and n.), protection.

**PARIDEVO**, lamentation.

*pari-nibbāti* (t. t.), to attain Nibbāṇa.

*pari-pāko*, maturity, perfection.

*pari-puṇṇo*, completed.

*pari-bhāsati*, to revile.

*pari-mukhaṁ* (adv.), in front, before.

*pariy-ādāti*, to seize, lay hold of.

*pariy-āpuṇāti*, to learn thoroughly;

p. p. p. *pariyāputo*.

*pari-yāyo*, succession, order, way.

*pari-yosānani*, termination.

*pari-rundhati*, to surround; to lay siege.

*pari-vatṭo*, circle, succession; modification.

*pari-vañṇeti*, to describe, to praise.

*pari-vāreti* (caus.), to surround, to accompany.

**PARI-VESANĀ** (f. and n.), distribution of food.

**PARISĀ**, assembly.

*pari-sujjhati* (pass.), to be purified.

*parisuddho* (adj.), pure, clear.

**PARISSAYAM**, danger.

**PARIHĀRO**, attention.

*pareto*, dead, destroyed.

**PARO** (adj.), distant, further; other.

**PARO** (adv.), beyond, more than.

**PALĀSO**, a leaf.

*paligho*, an obstacle.

**PA-VACANAM**, the word of the Buddha.

*pa-vatteti* (caus.), to set rolling;  
*pavattite dhammacakke*, having  
 founded the kingdom of truth.

PAVANAM, side of a mountain.

*pa-vapati*, to sow.

*pa-vassati*, to rain.

*pa-visati*, to enter.

*palāyati*, to run away.

*pali-guṇṭhati*, to envelop, to en-  
 tangle.

PALLANĀKO, a couch.

*pa-sattho* (p. p. p.), praised. [fied.

*pa-sanno*, p. p. p. to *pasīdati*, satis-

*pa-sahati*, to use force.

*pa-sādo*, brightness, clearness, glad-  
 ness.

*pa-sāsati*, to rule.

PASU, cattle.

PASSATI, to see.

*pa-ssaddhi* (f.), calming down.

*pa-ssambhati*, to calm down; p. p. p.  
*passaddho*.

*pa-ssambhayaṃ*, calming down.

*pa-ssasati*, to exhale air.

PASSĀVO, urine.

PAHĀNAM, abandoning.

*pa-hitatto*, resolute.

*pahūto*, much, abundant.

*pa-hoti*, to be able.

*pa-honako* (adj.), sufficient.

*pākimo* (adj.), cooked, dressed,  
 ripened.

PĀCANAM, a goad.

PĀṆAM, living being.

*pāṇātipāti* (adj.), taking life.

PĀÑO, breath.

PĀNAKO, worm, insect.

PĀṆI (m.), hand.

*pāṭikaṅkho*, to be expected.

PĀṬIPADIKAM (t. t.), food offered  
 on the day following full-moon  
 day.

PĀTANAM, causing to fall.

*gabbhapātanaṃ*, causing miscar-  
 riage; abortion.

PĀTĪ (f.), a bowl.

PĀTU (adv.), manifestly.

*pātu-bhavati*, to become visible;  
 aor. *patūr-ahosi*.

*pātu-bhāvo*, appearance.

*pāda-talaṃ*, sole of the foot.

PĀDO, a small silver coin.

*pādūraho*, worth a *pāda*.

PĀDO, foot.

PĀNAM, drinking.

*pāpako* (adj.), bad.

*pāpiccho*, having sinful desires.

PĀPUṆĀTI, PĀPUṆOTĪ, PAPP-  
 OTI, to attain; *pattabbo*, attain-  
 able.

PĀPO (adj.), evil, bad.

PĀYĀSO, rice-milk.

PĀRAM, the other shore.

*pāraṃ Gaṅgāya*, across the Ganges.

*pāri-sajjo* (adj.), belonging to an  
 assembly; *brahmapārisajjo*, be-  
 longing to the retinue of Mahā-  
 brahma.

*pāri-suddhi*, purity, perfection.

PĀLAYATI, to guard, to preserve.  
*pāliccam*, hoariness, greyness of  
 hair. [season.

*pā-vussako*, belonging to the rainy

PĀSĀṆO, a stone.

PĀSĀDO, house of more than one  
 storey, tower, palace.

*pāhuṇeyyo* (adj.), worthy of being  
 guests.

*piṭṭhi-māṃsiko* (adj.), backbiting.  
*piḷakā* (f.), a boil.  
*PIṆḌAPĀTO* (t. t.), food received  
 in the alms bowl.  
*PIṆḌI* (f.), lump, mass.  
*PIṆḌO*, lump, ball; food; alms.  
*PITĀ* (m.), father (see Grammar).  
*PITTAṂ*, bile.  
*PI-NĀSO*, cold in the head.  
*PIPĀSĀ*, thirst.  
*PIPPHALĪ* (f.), long pepper.  
*PIYO* (adj.), dear.  
*PISUNO* (adj.), backbiting.  
*PIHAKAṂ*, spleen.  
*PĪTI*, joy, delight.  
*PUGGALO*, individual.  
*PUCCHATI*, to ask, to question.  
*PUÑÑO* (adj.), good, virtuous.  
*PUTTO*, son. [wide.  
*PUTHU* (adv.), separately, far and  
*PUNA*, see *PANA*.  
*punab-bhavo*, rebirth.  
*PUPPHAṂ*, flower.  
*pubbaṇho*, forenoon.  
*PUBBO* (adj.), former, early.  
*PUBBO*, pus, matter.  
*PURAṂ*, town.  
*pura-kkharoti*, to put in front.  
*purato* (adv.), in front of.  
*puratthimo* (adj.), eastern.  
*PURĀ* (adv.), formerly, previously.  
*PURĀÑO*, former.  
*PURIMO*, east.  
*PURISAKO*, minister, attendant.  
*PURISO*, man, a male.  
*pūjako*, honouring.  
*PŪJĀ*, attention, veneration.  
*PŪJETI*, to honour.  
*PŪTI*, stinking, foul.

*PŪRO*, full.  
*PEKHĀ* (f.), desire; *puñṇapekko*,  
 looking for good works.  
*pecca* (ger.), having departed.  
*peseti* (caus.), to send.  
*POKKHARASĀKATO*, a bird.  
*POTAKO*, youth, cub.  
*potikā* (f.), maiden.  
*pothujjaniko*, belonging to an un-  
 converted person; sensual.  
*ponobbhaviko*, connected with re-  
 birth.  
*PORĀṆO* and *PORĀṆAKO*, old.  
*POSO*, man.  
*PLAVATI*, or *piluvati*, to float;  
 caus. *pilūpeti*.

## PH.

*PHARATI*, to flash, to shine forth.  
*PHARUSO*, harsh, unkind.  
*PHALAṂ*, fruit.  
*PHALATI*, to split asunder, to  
 break open.  
*PHĀṆITAM*, sugar.  
*phāleti* (caus.), to split, to cleave.  
*PHĀLO*, ploughshare.  
*PHĀSU* (adj.), comfortable.  
*phāsu-vihāro*, comfort, ease.  
*PHUṬO*, thrilled, pervaded.  
*PHUSATI*, to touch, to reach;  
 p. p. p. *phuṭṭho*.  
*PHUSSITO* (adj.), flowering, blos-  
 soming.  
*PHOTṬABBAM* (t. t.), touch.

## B.

*BANDHATI*, to bind.  
*BANDHANAM*, binding; bonds,  
 fetter.

- BANDHU (m.), kinsman.  
 BALI (m.), religious offering.  
 BALIVADDO, an ox.  
 BAHU (adj.), many.  
*bahu-ppado*, having many feet.  
 BĀLHO (adj.), hard, severe, as first part of a compound 'very.'  
 BĀLO (adj.), young, foolish.  
 BĀHIRO (adj.), external.  
 BĪJAM, germ, seed.  
 BUDDHO, an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'  
 BOJJHAŅGO (t. t.), constituents of wisdom.  
 BODHI (f.), wisdom.  
 BRAVĪTI, BRŪTI, to say, to tell.  
 BRAHMAṂ, practice of devotion.  
 BRAHMACARIYAM (t. t., also fem.), a religious life; the duties of a religious life.  
 BRĀHMAṆO, a brahmin.  
*by-anti-karoti*, to abolish, to remove.  
 BYASANAM, misfortune, unhappiness.  
*byā-karoti*, to answer.  
 BYĀDHI (m.), illness.  
 BYĀPĀDO, wish to injure.  
 BYĀROSANĀ (f.), anger.

## BH.

- BHAKKHO (adj.), eating.  
 BHAGANDALĀ (f.), fistula.  
 BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.  
 BHAGINĪ (f.), sister.  
 BHANĠAM, hempen cloth.

- BHAJATI, to serve, to honour; to cultivate.  
 BHANATI, to shine.  
 BHANATI, to speak; pass. *bhaññati*.  
 BHATTAM, food; *uddesa*<sup>o</sup> (t. t.), food given on special occasions; *salāka*<sup>o</sup> (t. t.), ticket food.  
 BHADANTO, term for addressing a Buddhist monk.  
 BHADDO, BHADRO (adj.), good.  
 BHAYAM, fear.  
 BHARATI, to bear, to support.  
 BHAVAM, lord, sir (see Grammar).  
 BHAVATI, to be, to exist.  
 BHAVANAM, being, existence; realm.  
 BHAVO, corporeal existence, birth.  
 BHĀGO, portion, part, share.  
 BHĀTARO, brother.  
 BHĀTĀ (m.), brother.  
 BHĀRO, burden.  
*bhāveti* (caus. to *bhavati*), to increase, to cause to exist.  
 BHĀVO, property.  
 BHĀSATI, to tell.  
 BHIKKHU, title of a Buddhist monk.  
 BHIKKUNĪ (f.), female mendicant.  
 BHISMO (adj.), terrible.  
 BHĪYO, BHIYYO (adj.), more.  
 BHĪRU (adj.), timid.  
 BHUJISSO, a free man; a freed slave.  
 BHUṆJATI, to enjoy; to eat.  
*bhummo* (adj.), terrestrial.  
 BHUSAM (adv.), much, exceedingly.  
*bhūtakālo*, time to speak the truth.

*bhūtapubbo* (adj.), that has been before.

BHŪTO, spirit, being.

BHŪMI (f.), the earth.

BHEDO, parting.

BHERAVO (adj.), frightful.

BHESAJJAM, medicine.

BHO, sir, master (see Grammar).

BHOGO, wealth ; *appa-bhogo*, having little property.

BHOJANAM, food.

### M.

MAṂSAM, flesh.

MAKASO, a gnat, mosquito.

MAKKHI (adj.), concealing ; *pā-pamakhi*, hypocritical.

MAGGO, path.

MAṆKU, troubled, restless.

MAṆGALO (adj.), happy.

MACCU (m.), death.

MAJJAM, strong drink.

*majjhimo* (adj.), middle.

MAJJHO, middle.

MAÑÑATI, to think.

MAṆḌANAM, adornment.

MAṆḌALĪ (adj.), having a disc.

MATTĀ (f.), measure ; quality.

MATTHAKAM, head.

MATTHALUṄGAM, brain.

MADO, enjoyment.

MADHU (n.), honey.

*madhumeho*, diabetes.

MANĀPO, pleasing, pleasant, charming.

MANUSSO, man, human being.

MANO, mind (also neuter).

*manoramo* (adj.), pleasant, delightful.

MANTETI, to consult, to advise.

MANTO, hymn ; the Vedas.

MANDIYO, slowness, stupidity.

*mamāyito*, concerning oneself ; own.

MAYURO, MORO, peacock.

MARAṆAM, dying, death.

*mahab-balo*, having great strength.

MAHĀ, great (see Grammar).

*mahā-matto*, king's minister, great noble.

*mahā-rājā*, king, great king.

MĀ, negation.

MĀLUTO, wind.

MĀṆAVAKO (adj.), young ; a young man.

MĀTĀ (f.), mother (see Grammar).

MĀNASO, lust.

MĀNUSO, MĀNUSĪ (f.) (adj.), human.

MĀNO, pride, arrogance.

MĀYĀ (f.), illusion, deceit ; *māyāvi*, deceitful.

MĀRISO, venerable person ; term of address.

MĀLĀ (f.), a garland.

MĀSQ, month.

MIGO, antelope, deer.

MICCHĀ (adv.), falsely, wrongly.

*micchā-cāro*, wrong conduct.

MITTO, friend.

MIDDHAM, sleep ; *vigatamiddho*, awake.

MINĀTI, to measure ; p. f. p. *metabbo*.

MUKHAM, mouth, face ; means, cause.

MUKHO, face.

MUCCHĀ (f.), faintness.

MUṆCATI, to release.

MUNḌAKO, shaveling, term of reproach.  
 MUTTAM̐, urine ; *pūtimuttam̐*, urine of cattle.  
 MUTTI (f.), release.  
 MUDU (adj.), soft.  
 MUDDHĀ (m.), head.  
 MUDHĀ (adv.), gratis, for nothing.  
 MUSĀ (adv.), wrongly.  
*musā-vādo*, lying, falsehood.  
 MUHUTTO, second, brief measure of time.  
 MŪḤHO, stupid.  
 MŪLAM̐, root.  
 MŪSIKO, a fly.  
 MEGHO, cloud, storm, rain.  
 METHUNO (adj.), relating to sexual intercourse.  
 MEDO, fat, blubber.  
 MERAYAM̐, intoxicating liquor.  
 MODATI, to rejoice.  
 MORO, see MAYURO.  
 MOHO, ignorance.

## Y.

YAKANAM̐, the liver.  
 YAKKHO, a superhuman being, a yaksha.  
 YATI, to restrain ; p. p. *yato*.  
 YATO (adv.), since.  
 YATTHA (adv.), the same as 'yatra,' inasmuch.  
 YATHĀ (adv.), as.  
*yathābhūtam̐* (adv.), according to the reality.  
 YADĀ (adv.), when, whenever.  
 YASO, fame, renown.  
*yasasivā*, surrounded by eminent men.

*yasassī* (adj.), famous.  
 YĀCATI, to ask, to beg, to entreat.  
 YĀTI, to go.  
 YĀTRĀ (f.), livelihood.  
 YĀNAM̐, going, preceding ; carriage, car.  
*yāni-kato*, used as a vehicle.  
 YĀPANAM̐, maintenance.  
 YĀPANATI, to live.  
 YĀVA (adv.), as long ; *yāva kīvañca*, and as long as ; in conjunction with *eva*, *yāvad eva*, so long as.  
 YUGAM̐, pair ; generation.  
 YUGO (also neuter), yoke. [to.  
 YUÑJATI, to turn one's attention  
 YEBHUYYO (adj.), abundant ; *yebhuyyena*, in great numbers.  
 YO (pron.), who (see Grammar).  
 YOGAKKHEMO, security ; t. t. Nibbāṇa.  
 YOTTAM̐, tie.  
 YONI (f.), womb ; source, origin.  
 YONISO, really.  
 YOBBANAM̐, youth.

## R.

RAKKHATI, to protect.  
 RAKKHĀ (f.), protection.  
 RAJATAM̐, silver.  
 RAJJAM, kingdom.  
 RATTI (f.), night.  
*ratti-n-divo*, day and night.  
 RABHASO (adj.), contemptuous, fierce.  
 RAMATI, to enjoy oneself, to delight in ; *rato*, delighting.  
 RASO, sap, juice ; sweet thing ; taste.

*rassako* (adj.), short.  
**RASSO** (adj.), short.  
**RAHADO**, a deep pool, a lake.  
**RAHO**, solitude.  
**RĀGO**, evil desire, greed, attachment, lust.  
*rājadhānī*, royal city.  
*rājabhaṭṭo*, king's soldier.  
**RĀJĀ** (m.), king, see Grammar.  
**RĀMO**, joy, delight.  
**RITTO** [*rishṭa*], injured.  
**RUDDO** (adj.), cruel.  
**RUKKHO**, a tree.  
**RŪPAM** (t. t.), form, figure.  
**ROGO**, illness.  
**ROCETI** (caus.), to approve.  
**ROSAKO** (adj.), wrathful.

## L.

**LABHATI**, to take ; p. p. p. *laddho*.  
**LAYO**, instant (brief measure of time).  
**LASIKĀ** (f.), the fluid which lubricates the joints.  
**LĀBHĀ** (adv. dat.), for the advantage of.  
**LUDDO** (adj.), cruel.  
**LOKO**, world.  
*loka-jetṭho*, chief of the world.  
**LOKA-DHAMMO** (t. t.), things of the world, worldly condition.  
*loka-dhātu*, world-system.  
*loka-vidū*, knowing the world (epithet of the Buddha).  
**LOMAM**, hair of the body.  
**LOMAHAṂSO**, horripilation.  
**LOHITAM**, blood.  
**LOHITO** (adj.), red.

## V.

**VAKKAM**, kidney.  
*vaggiyo* (adj.), belonging to a group.  
**VAGGU** (adj.), beautiful.  
**VACCO**, lustre.  
**VAJATI**, to walk.  
**VAJIRO**, Indra's thunderbolt.  
**VAÑCANIKO**, deceitful.  
**VAÑCETI** (caus.), to deceive.  
**VADḍHATI**, to grow, to increase ; to pour out.  
**VAṆṆO**, appearance, beauty, form ; caste ; *vaṇṇavā* (adj.), having beauty.  
**VATA** (interj.), indeed ! verily !  
**VATTATI**, to take place.  
**VATTHAM**, cloth ; raiment.  
**VATTHU** (n.), substance.  
**VATTHU** (m.), a site, a building (Skr. *vāstu*).  
**VADATI**, to declare ; to speak.  
**VANAM**, wood, forest.  
**VANATHO**, desire, lust.  
**VANIBBAKO**, mendicant.  
**VANDAKO**, praising.  
**VANDATI**, to praise.  
**VAPATI**, to sow.  
**VAPPO**, sowing.  
*varaṇṇu*, knowing what is excellent.  
*varado*, giving what is excellent.  
*varāharo*, bringing what is excellent.  
**VARO** (adj.), excellent.  
**VALĪ** (f.), a wrinkle.  
*vāḷittaro* (adj.), wrinkled.  
**VASATI**, to dwell.  
*vasalako*, wretched, outcast.  
**VASĀ** (f.), serum ; marrow of the flesh.

VASALO, outcast.  
 VASSO, rain ; a year.  
 VĀ (conj.), *vā—vā*, either . . or.  
 VĀCĀ (f.), word, saying, speech.  
 VĀTO, wind.  
 VĀDITAM, music.  
 VĀDO, speaking, speech.  
 VĀYAMATI, to struggle, to strive.  
 VĀYĀMO (t. t.), exertion, endeavour.  
 VĀSO, dwelling, living, abode.  
 VĀHANAM, carrying ; a vehicle ;  
 an animal used in riding.  
 VI (prep.), used in composition,  
 asunder, apart from.  
*vi-kālo*, wrong time.  
 VIGGAHO, body ; *manussa*<sup>o</sup>, a  
 human being. [persing.  
*vi-kiraṇo* (adj.), squandering, dis-  
*vi-kkandati*, to cry out.  
*vi-gāhati*, to obtain.  
*vi-cakkhano*, knowing, wise, dis-  
 cerning.  
*vi-carati*, to wander.  
*vi-cāro*, investigation.  
 VICIKICCHITAM, doubt.  
 VICCHIKO, scorpion.  
*vi-jānā-vato* (adj.), understanding.  
*vi-jeti*, *vi-jinuti*, to conquer.  
 VIJJATI, to know (see Grammar).  
 VIJJATI, to be, to exist.  
 VIJJĀ (f.), knowledge, wisdom.  
 VIJJU (f.), lightning.  
*vijjuko* (adj.), lightning.  
 VIÑÑĀNAM, consciousness, in-  
 telligence.  
*viññāpeti* (caus. to *vi-jānāti*), to  
 speak to, to address, to inform.  
 VIÑÑŪ (adj.), intelligent.

VI-TAKKO, reflection, thought.  
 VITACCHIKĀ (f.), scabies.  
 VITAM, property, wealth.  
*vitthārati*, to declare, to amplify ;  
 aor. *vitthāsi*. [cation.  
*vitthāro*, detail, extension, amplifi-  
 VIDŪ (adj.), knowing, wise.  
 VI-NAYO, training.  
 VINĀ (adv.), without.  
*vi-nāseti*, to waste.  
*vineti*, to remove, to put away.  
*vinodanam*, removal, dispelling.  
*vinodeti* (caus.), to dispel.  
 VINDATI, to acquire.  
*vi-pāceti*, to be indignant.  
 VI-PARI-NĀMO, change, reverse.  
*vi-ppa-mutto* (p. p. p.), released.  
*vi-ppa-yogo*, absence.  
*vippa-vasati*, to go abroad ; p. p. p.  
*vippavuttho*.  
*vippavāso*, absence ; *ticivarenca*  
*avippavāso*, not parting with the  
 three robes.  
*vi-ppa-sīdati*, to become calm.  
*vi-bhajati*, to divide, to distinguish.  
 VIBHAVO, power, prosperity.  
 VI-BHAVO (t. t.), absence of ex-  
 istence, formless existence.  
*vibhārayati*, to understand.  
*vibhūsanam*, adornment.  
*vi-muñcati*, to release ; p. p. p.  
*vimutto*.  
 VI-MUTTI (f.), release.  
 VI-MOKHO, release.  
 VI-MOCAYAM, releasing.  
*vi-rajo*, free from corruption, pure ;  
 free from dust.  
*vi-rajjāti*, to be displeased ; p. p. p.  
*viratto*.

**VIRATI** (f.), abstinence.  
*vi-ramati*, to abstain.  
*vi-ravati*, to cry aloud.  
*vi-rāgo*, absence of desire.  
*virāietī* (caus.), to put away.  
**VIRIYAM**, exertion, strength.  
*vi-rūhati*, to go on.  
*vi-rocati*, to be brilliant.  
**VILEPANAM**, toilet perfume.  
*vi-varati*, to open ; p. p. *vivaṭo*.  
**VI-VEKO**, separation, seclusion ; discrimination.  
*viviccati* (pass.), to separate oneself.  
**VISAM**, poison.  
*vi-samo* (adj.), uneven.  
*vi-suddho*, (adj.), pure.  
**VISŪKAM**, show, spectacle.  
**VISŪCIKĀ** (f.), cholera.  
**VISEO**, distinction.  
*vi-ssuto* (adj.), renowned.  
*vi-karati*, to dwell.  
**VI-HARO**, living ; Buddhist temple.  
*vi-himsati*, to hurt.  
**VIHĪMSĀ** (f.), hurting.  
*vīta-malo*, spotless.  
**VĪTO** (adj.), devoid of ; *a-vīto*, not free from.  
*vītipatati*, to transgress.  
*vī-ti-sareti*, to remind mutually.  
**VĪRO**, hero.  
**VĪSATI** (num.), twenty.  
**VUTTHI** (f.), rain.  
**VUTTI** (f.), conduct.  
*vusitavā*, dwelling, residing.  
*vusi-mā* (adj.), dwelling.  
*vūpakattho*, distant, removed.  
**VŪPASAMO**, pacification.  
**VE** (interj.), indeed.  
**VENU** (m.), a bamboo, a reed.

**VEDAGŪ** (t. t.), knowing the law.  
**VEDANĀ** (f.) (t. t.), perception, sensation.  
**VEPULLAM**, development.  
*veyyā-karaṇam*, explanation.  
**VEYYĀBĀDHIKO**, sick, ill ; to *byābādhō*. [abl.]  
**VERAMANĪ** (f.), abstinence (with **VEROCANAKO**, bright.  
**VELĀ** (f.), time, occasion.  
**VELO**, time.  
**VEVANŪIYAM**, change, diversity.  
**VESĪ** (f.), harlot.  
**VEHĀSO**, sky.  
**VOROPETI** (caus.), to deprive of.

## S.

**SA**, as first member of a compound 'with.'  
**SAMYOJANAM** (t. t.), bond, attachment.  
*samhanti*, to strike.  
**SAKO** (adj.), own.  
**SAKKACCA** (adv.), attentively.  
**SAK-KĀYA-DITTHI** (t. t.), conceit.  
**SAK-KĀYO**, own body or person.  
**SAK-KĀRO**, hospitality.  
*sak-karoti*, to receive hospitality, to honour.  
**SAKKO** (adj.), able.  
**SAKKHĪ**, witness.  
**SAKHĀ** (m.), companion, friend (see Grammar).  
**SAGGO**, heaven.  
**SĀNKAPPO** (t. t.), thought, imagination, aspiration.  
*saṅ-kampati*, to quake, to tremble.  
*saṅ-kuddho*, angry.

**SAÑ-KHĀRO** (t. t.), the elements, matter.

*sañ-khipati*, to shorten, to abridge.

*sañ-khittena*, concisely, briefly.

**SAÑ-GAHO**, protecting.

**SAÑ-GĀMO**, conflict, battle.

**SAÑ-GHĀṬĪ** (t. t.), one of the three robes of a priest.

**SAṄGHO**, the Buddhist clerical community.

**SACE** (conj.), if.

**SACCAṂ**, truth.

*sacchikaroti*, to see face to face ; p. p. *sacchikato*.

**SACCHIKIRIYĀ** (f.), realization.

*sañcicca* (adv. ger.), intentionally.

**SAÑJATI** (f.), birth.

*saññamo*, refraining.

**SAÑÑĀ** (t. t.) (f.), perception.

**SATḤO** (adj.), wicked, crafty.

**SATṬHI** (num.), sixty.

**SAṄHO** (adj.), soft ; smooth, gentle.

**SATAṂ** (num.), a hundred.

**SATI** (f.), thoughtfulness, remembrance.

*satimā* (adj.) of retentive memory ; thoughtful, reflecting.

*sato*, p. p. *sarati*, recollecting, mindful.

**SATTA** (num.), seven.

**SATTATI**, seventy.

*suttavāso*, abode of beings.

**SATTO**, being.

**SATTHAṂ**, weapon.

**SATTHĀ** (m.), teacher.

*sad-attho*, one's own advantage.

**SADĀ** (adv.), always.

**SAD-DAHATI**, to believe ; p. p. *saddakāno*.

**SADDO**, sound.

**SADDHĀ**, faith.

**SADDHIṂ** (adv.), with.

**SANTAM** (a term for Nibbāṇa).

*san-tatto*, scorched.

*san-tarati*, to be in haste.

**SANTIKE** (adv.), in the presence of.

**SANTUTṬHĪ** (f.), contentment.

**SANTUSSAKO**, contented.

**SANTO**, true, good.

*san-dasseti* (caus.), to show, to teach.

*san-diṭṭhiko* (adj.), visible.

*san-dhūpāyati*, to smoke.

*san-nayhati*, to bind, to fasten.

*san-ni-patati*, to assemble.

*sannipātiko* (adj.), gathered together.

**SAPADĀNAM** (adv.), constantly ;

*sap<sup>o</sup> piṇḍāya carati*, goes his begging-rounds constantly.

**SAPPI**, cow's butter.

*sap-puriso*, good man.

**sabbattha** (adv.), everywhere.

*sabbattho*, in every respect.

*sabba-dhi*, from all sides.

**SABBO** (pron. adj.), every one, all (see Grammar).

**SABHĀ** (f.), an assembly.

*samaṇako*, wretched *samaṇa*.

**SAMAṆO**, an ascetic.

**SAMATTO** (adj.), complete.

**SAMATHO**, tranquillity.

**SAMANTO**, all, entire ; *sumantā*, from every side.

*samannāgato*, endowed with.

**SAMAYO**, time, assembly, agreement ; *ekaṃ samayaṃ*, once upon a time.

*sama-vekkhati*, to take into consideration.

*sam-ā-gacchati*, to assemble.

*sam-ā-carati*, to follow.

*sam-ā-dapeti* (caus. *samādiyati*), to instigate, to advise.

*sam-ā-dahati*, to put together ; pass. *samādhīyati*, to become tranquilized.

SAMĀDHI (f.) (t. t.), meditation.

SAMĀNO (adj.), equal, same, similar. [ment.

SAM-Ā-PATTI (f.) (t. t.), attain-  
*sam-ā-hito*, steadfast.

*sam-ikkhati*, to consider, to reflect.

SAM-ITI (f.), assembly.

*sam-uk-kāṁsati*, to exalt.

*sam-ug-ghāto*, removal.

*sam-ut-ṭhānam*, rising, originating.

*sam-ut-tejeti* (caus.), to stir, to excite.

SAM-UD-AYO, rise, origin.

*sam-ud-eti*, to arise ; *samudito*, elevated.

SAMUDDO, sea.

*sam-upabbūḥo* (p. p. p.), set up.

*sam-ūhanti*, to remove.

SAMO, equal.

*sam-pa-kampati*, to tremble, to shake ; *a-sam-pa-kampiyo*, that cannot be shaken.

*sam-pajano*, conscious.

*sam-patto* (p. p. p.), endowed with.

*sam-pa-dhūpāyati*, to smoke in volumes.

*sam-panno* (p. p. p.), endowed with.

SAM-PA-YOGO, union, presence.

*sam-parāyiko* (adj.), relating to the future.

SAM-PARĀYO, future state, next world.

*sam-pa-vedhati*, to tremble.

*sam-pa-sādanam*, making serene ; tranquilization.

*sam-passati*, to behold, to discern.

*sam-pa-haṁseti* (caus.), to gladden, to delight, to praise.

*sampha-ppa-lāpo*, frivolous talk.

*sam-phassa-jō*, arising from contact.

SAM-PHASSĀNĀM (t. t.), contact.

*sam-phasso*, contact.

*sam-bahulo* (adj.), many.

*sam-bādha*, pressure, straits.

SAM-BOJJHAṄGO (t. t.), constituent of bodhi.

*sambhav-esī* (adj.), seeking rebirth.

SAM-BHAVO, production.

*sam-mannati*, to agree to, to decide ; to sanction.

SAMMĀ (indecl.), fully, thoroughly (used frequently in composition) ;

*Sammā sambuddho*, the All Wise.

*sam-mukhī-bhūto*, confronted.

*sam-mukho* (adj.), face to face.

SAM-MUTI (f.), consent, choice, determination.

*sam-muyhati*, to be stupefied ; p. p. p. *sammūḥo*.

*sam-modati*, to agree with ; *saddhiṁ s°*, to exchange friendly greetings.

SAMVARĪ (f.), night.

*sam-vāso*, living with.

*sam-viggo*, excited.

SAYATI, to lie down.

SAYANĀM (SENĀM), lying, sleeping ; bed, couch.

SARAṆĀM, refuge.

SARABŪ (f.), a lizard.

*sarito* (p. p. p.), flowing.

SARĪRĀM, body.

SARO, sound.

SALĀKĀ, a peg ; slip, bit of wood.

*sal-lakuko* (adj.), light.

SALLĪNO, bent together.

SAVAṆAṆ, hearing.

SASSU (f.), mother-in-law.

SAHA (in composition), together, with.

*saha-gato*, accompanied.

*sahasā* (adv.), with violence.

SAHASSĪ, thousand (in composition).

SAHĀ (adv.), with.

*sahā-sīlī* (adj.), being fond of society.

SĀKACCHĀ (f.), conversation.

SĀDHU (adv.), well, good.

SĀṆAṆ, hempen cloth.

SĀMĪCĪ (f.), correctness.

SĀYAṆHO, evening.

SĀYATI, to taste.

SĀRATHI, charioteer.

*sārāṇīyo* (adj.), that which should be remembered.

*sā-ruppo* (adj.), fit, proper.

SĀLI (m.), rice.

SĀLIKĀ (f.), the maynah-bird.

SĀVAKO, a disciple.

*sāveti*-(caus. to *suṇoti*), to impart, to inform.

SĀSANAṆ, order, command.

*Buddhas*<sup>o</sup>, the teaching of the Buddha.

SĀSO, asthma.

SIKKHATI, to learn.

SIKHĀ (f.), peak, summit ; *agghi-sikhā*, flame of fire.

SIKKHĀPADAṆ (t. t.), sentence of moral training.

SĪNGHĀNIKĀ, mucus of the nose.

SITO (Skr. *ṣṛita*), resting upon.

SIPPAṆ, skill.

SIRIṆSAPO, a snake.

*siri-ma* (adj.), having magnificence, glory.

SIRĪ (f.), fortune, prosperity.

SILĀ (f.), a rock.

SILOKO, a stanza, a *ṣloka*.

SIVIKĀ (f.), a palanquin.

SIVO (adj.), auspicious, blest, happy.

SĪMĀ (f.), boundary, limit.

SĪTAṆ, coldness.

SĪTO (adj.), cold, cool.

SĪLAṆ (t. t.), nature, character ; moral character, piety.

SĪLABBATAṆ (t. t.), affection of good rites.

*sīla-vā* (adj.), virtuous.

SĪLĪ (adj.), having a habit, disposition ; *niddā-s*<sup>o</sup>, drowsy, slothful.

SĪSAṆ, head.

SĪHO, lion.

SU (in composition), well, good.

SUKO, a parrot.

SUKHO (adj.), blest, happy.

SUKHO, bliss.

SU-GATO, happy (epithet of the Buddha).

*su-gāndho*, of good smell.

*su-ggahito* (adj.), grasped.

SUCI (f.), purity.

*su-ciṇṇo*, well done.

SUÑÑĀGARAṆ, solitude, place void of houses.

SUṆOTI, SUṆATI, to hear (see Grammar).

*suto* (p. p. p.), heard, renowned.

*sudaṇ* (part.), *sma* + *idam*.

*su-dul-labho*, very difficult to obtain.

SU-DHAMMATO (t. t.), perfection.

**SUDDHO** (adj.), clean.  
*su-paṭi-panno*, well-conducted.  
**SUPATI**, to sleep.  
**SUPINAM**, sleep. [joined.  
*su-ppa-yutto* (p. p. p.), thoroughly  
*su-bhavo*, easily supported.  
*su-mano*, satisfied.  
*su-māpito* (adj.), well-built.  
**SURĀ** (f.), intoxicating liquor.  
**SURIYO**, the sun.  
*su-vi-jāno*, easily known.  
**SUSU**, a boy.  
**SUSSŪSĀ** (f.), desire to hear.  
**SŪJU** (adj.), conscientious.  
**SŪLO**, rheumatism.  
**SEMHAM**, phlegm.  
**SEKHO** (t. t.), one who is under  
 training.  
**SETTHO** (adj.), best, foremost.  
**SEDO**, sweat, moisture.  
**SENĀ** (f.), army.  
**SEN-ĀSANAM**, [sleeping and sit-  
 ting] dwelling.  
*seyyako* (adj.), lying, sleeping.  
**SEVATI**, to serve, to follow.  
**SEVANĀ** (f.), addicted to, devotion  
 to; *A-sevanā*, not addicted to.  
**SO** (pron.), this (see Grammar).  
**SO** (adj.), own; *sañ* (adv.) by  
 oneself.  
**SOKO**, sorrow, grief.  
**SOCATI**, to grieve.  
*socanattam*, mourning.  
**SOCANAM**, mourning.  
**SONDO** (adj.), addicted to drink;  
 fem. **SONDĪ**.

**SOTAM**, ear. [tion.  
**SOTĀPATI** (f.), (t. t.), sanctifica-  
**SOTTANAM**, blessing.  
**SOBHATI**, to shine.  
**SORACCAM**, tenderness.  
*sovacassatā* (f.), pleasant speech.  
**SOŠO**, consumption.  
*sv-akkhāto*, well told.

## H.

**HA** (interj.), truly.  
**HATTHI** (m.), elephant.  
**HATTHO** (p. p. p.), bristling.  
**HATTHO**, hand.  
**HADAYAM**, heart.  
**HANTI**, to kill.  
**HANDA** (interj.), come on!  
**HAMMIYAM**, house surrounded  
 by walls.  
**HARATI**, to carry away.  
**HARI** (adj.), green.  
**HARITAM**, grass.  
*haritattam*, greenness, yellowness.  
**HAVE** (interj.), truly.  
**HI** (part.), for, because; certainly,  
 indeed; also.  
**HIMSATI**, to hurt.  
**HIRAÑÑAM**, gold.  
**HIRĪ**, modesty, shame.  
**HITO** (p. p. p. and adj.), beneficial.  
*hino* (p. p. p.), wasted, decayed.  
**HETHETI**, to injure.  
**HETTHIMO** (adj.), lower, lowest.  
**HETU** (adv.), on account of, by  
 means of.  
**HOTI**, to be; see *bhavati*.

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# SINHALESE ALPHABET.

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## VOWELS.

අ a. ආ ā. ඉ i. ඊ ē. උ u. ඉූ ū. එ e. ඔ o.

## VOWEL SYMBOLS.

ට. ඨ. ඩ. ජ. ඣ. ඤ. ඦ. ට.

ක ka. කා kā. කි ki. කී kī. කු ku. කූ kū. කෙ ke. කො ko.

භු khu. භූ khū.

## NASAL VOWELS.

The symbol is *o*. අං am. It is also used for any nasal before another consonant.

## CONSONANTS.

ක ka.	ඛ kha	ග ga.	ඝ gha.	ඛ na
ච ca	ඡ cha	ජ ja.	ඣ jha	ඤ ña
ට ta	ඨ tha	ඳ da	ඳ dha	ඳ na
ධ ta	ඳ tha	ඳ da	ඳ dha	ඳ na
ප pa	භ pha	ච va	භ bha	ම ma
ය ya	ර ra	ල la.	ව va	
ස sa	හ ha	ල la.		

## CONSONANT SYMBOLS

ය y.      ව්‍ය bya.  
 ජ r.      භ්‍ර bra.  
 Virama.    ට k.      ම m.

## COMPOUND CONSONANTS.

ඛ nga ට ñca ට ñja ට nda ට lha.  
 ට ddha. ට cca. ට bba. ට mba.

---

ඛ kha. ට jjha ට lha ට ndha

100

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# BURMESE ALPHABET.

## VOWELS.

အ a. အာ ā. ဣ i. ဤ ī. ဥ u. ဦ ū. ဇ e. ဩ o.

VOWEL SYMBOLS, } or ၇. ဝ ဝ ဝ ဝ ဝ

က ka. ကာ kā. ကိ ki. ကိ kī. ကု ku. ကု kū. ကေ ke. ကော ko.  
ဂ ga. ဂါ gā. ဂေါ go.

NASAL VOWELS. The symbol for the nasal vowels is °  
အိ am. It is also used to express any nasal before  
another consonant.

## SIMPLE CONSONANTS.

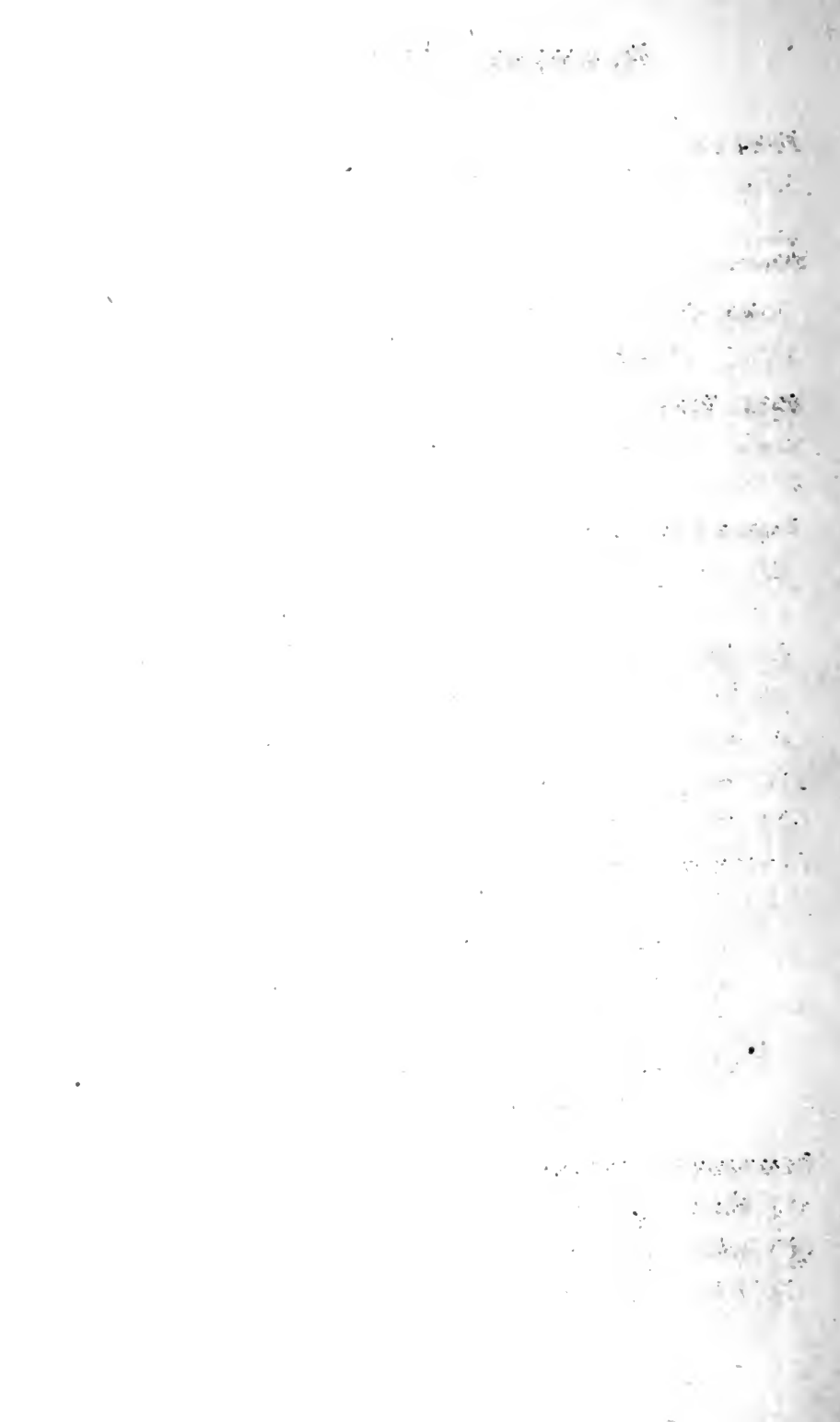
က ka	ခ kha	ဂ ga	ဃ gha	င na
စ ca	ဆ cha	ဇ ja	ည jha	ဉ ña
တ ta	ထ tha	ဒ da	ဓ dha	ဏ na
ပ pa	ဖ pha	ဗ ba	ဘ bha	မ ma
ယ ya	ရ ra	လ la	ဝ va	
ဆ sa	ဟ ha	ဠ la		

## CONSONANT SYMBOLS.

င na.	ကိ nka
ယ ya.	ယ ya
ရ ra.	က kra
ဝ va.	တ tva
ဟ ha	မ mha
Virāma.	တိ t.

## COMPOUND CONSONANTS.

က kka	ခ ccha	င ttha	ဓ ddha
န nda	ဆ ttha	ဒ ddha	ည nna
ပ ppa	ဖ ppha	မ mma	သ sma
ဆ ssa.			



# KAMBODIAN ALPHABET.

## VOWELS.

អ a. អ័ ā. ឺ i. ឺ̄ ī. ឡ u. ឡ̄ ū. េ e. ោ o.  
 អ៊ អ៊̄ អ៊̄ អ៊̄ អ៊̄ អ៊̄

## VOWEL SYMBOLS.

៖ ..... ៖ ..... ៖ ..... ៖ ..... ៖ ..... ៖ .....  
 កា ka. កា̄ k̄a កិ ki. កិ̄ k̄i. កុ ku. កុ̄ k̄u. កេ ke. កោ ko.

**NASAL VOWELS.** The symbol ៖ is added to the simple vowel: អ៊̄ am̄. It is also used as a nasal before another consonant.

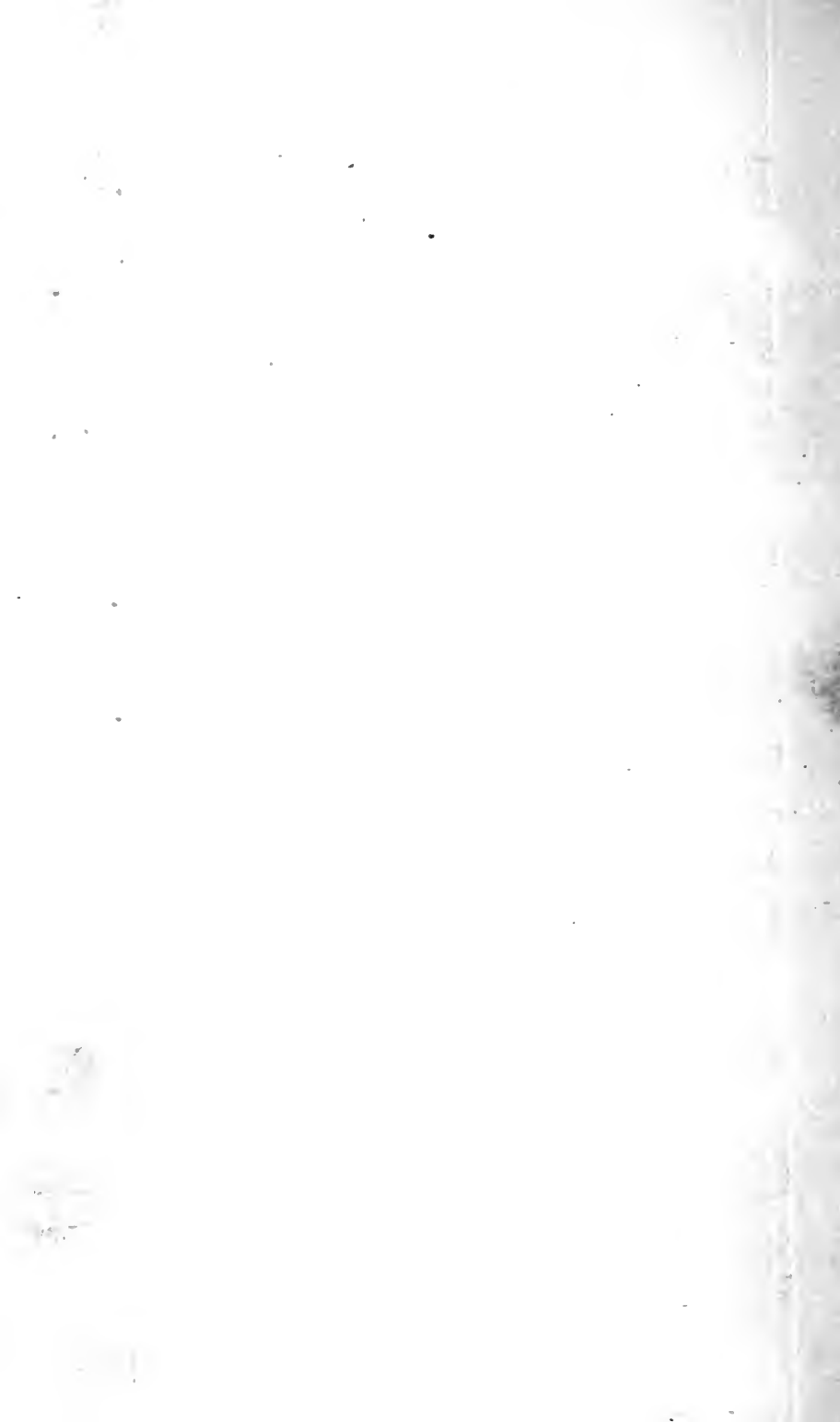
## SIMPLE CONSONANTS

កា ka. ខា kha កា ga. ឡា gha. នា na  
 ចា ca ចា cha ចា ja. ចា̄ jha ចា̄ ña  
 តា ta តា̄ t̄ha តា̄ da តា̄ dha តា̄ ña  
 តា ta តា̄ t̄ha តា̄ da តា̄ dha តា̄ ña  
 បា pa បា̄ p̄ha បា̄ ba បា̄ bha បា̄ ma  
 យា ya រា ra លា la វា va  
 សា sa ហា ha ឡា̄ la

## COMPOUND CONSONANTS.

Symbol for ra ្រ ្រ bra ្រ̄ ndra  
 " " ma ្រ ្រ hma ្រ̄ sma  
 " " gemination ្រ ្រ̄ ssa ្រ̄ ppa

កក្កា kkha ឡឡឡ ឡឡឡ ឡឡឡ ឡឡឡ  
 ក្កា nda ក្កា̄ t̄ha ក្កា̄ t̄va ក្កា̄ ddha ក្កា̄ d̄va  
 ក្កា̄ nna ក្កា̄ mba.



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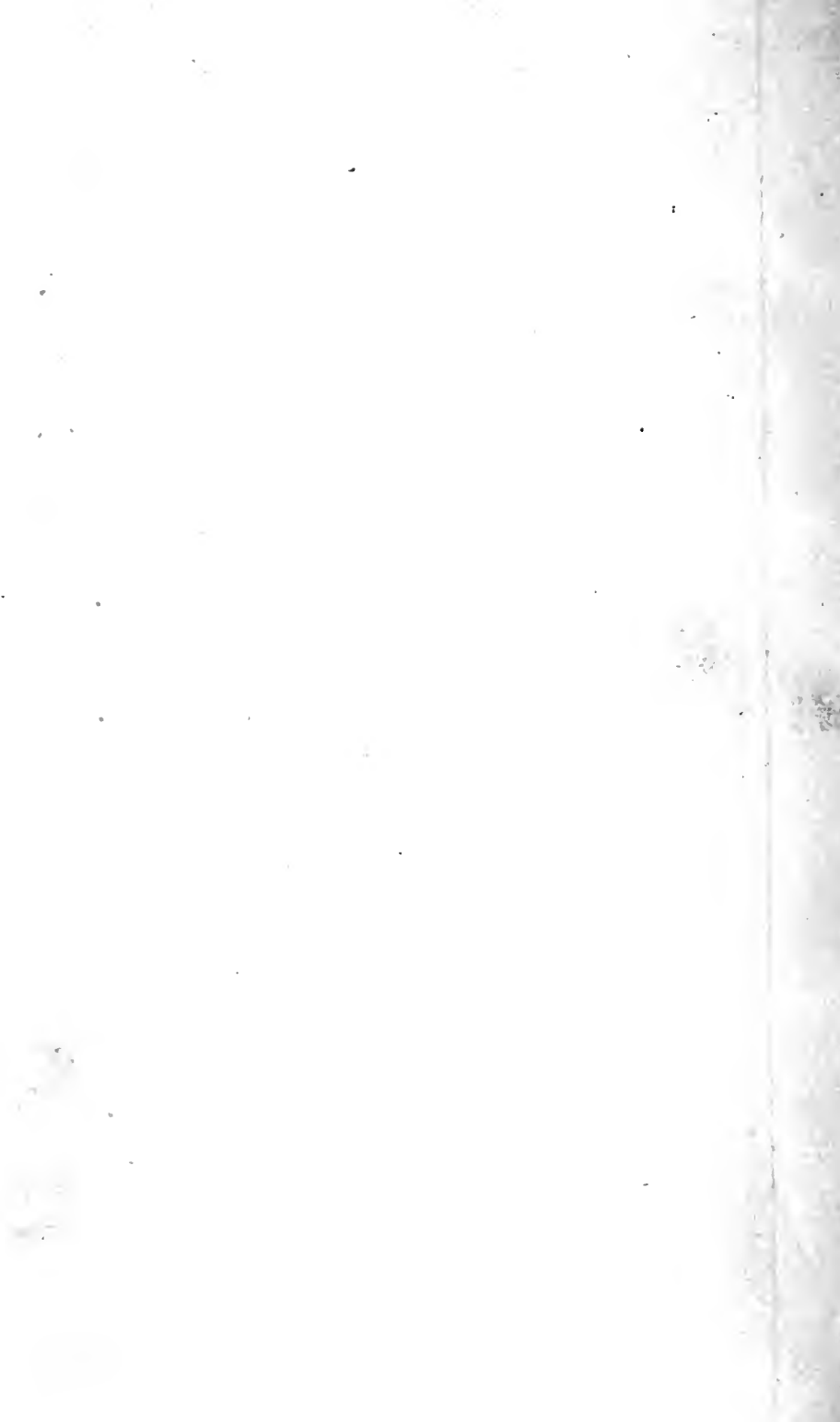
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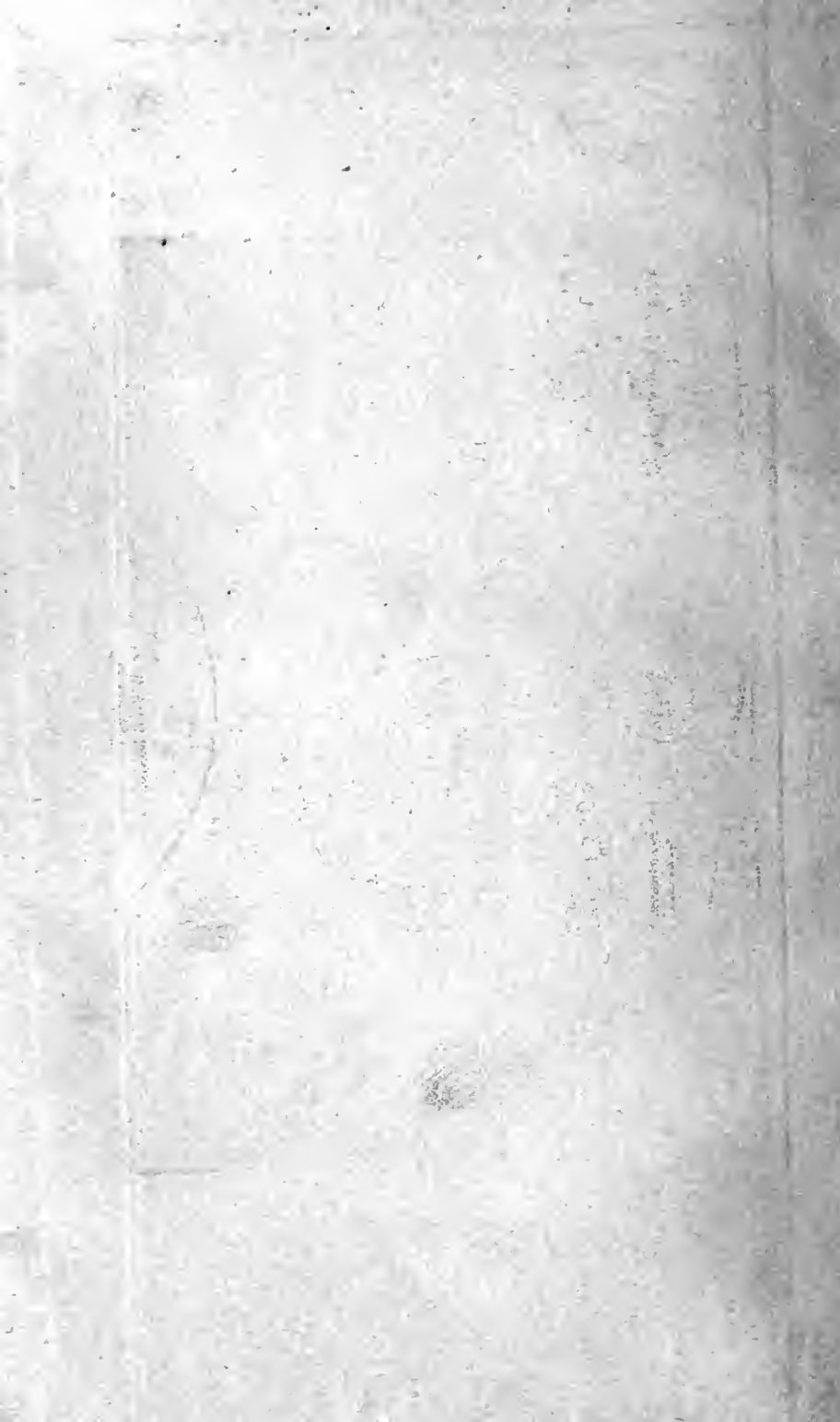
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Title ..... Handbook of Pall.

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